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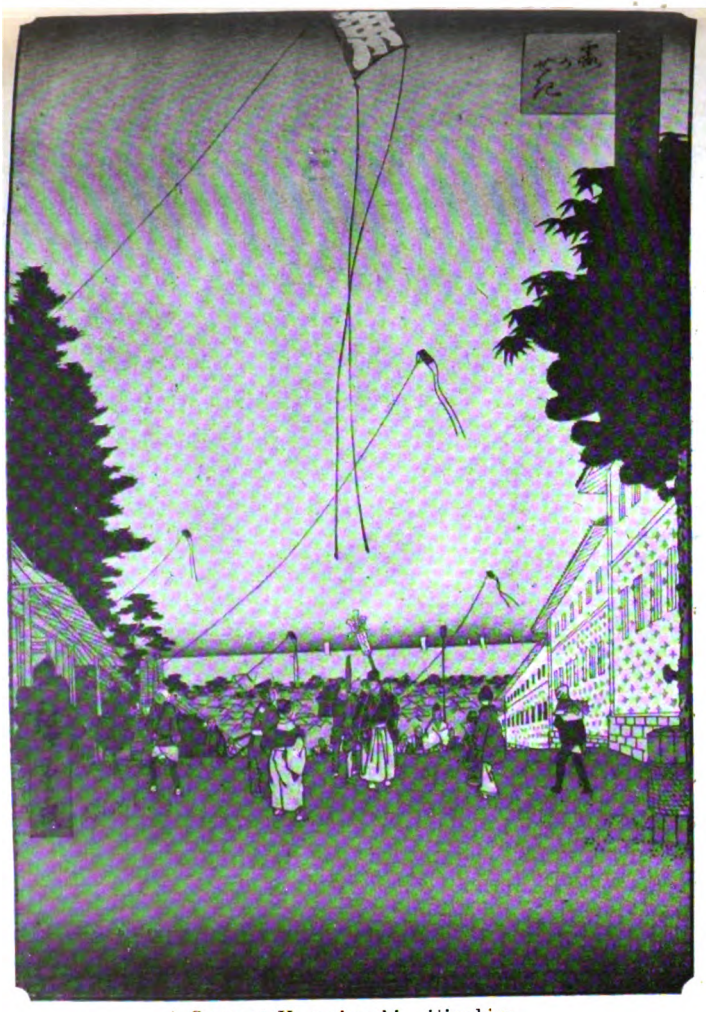

A Scene at Kasumigaseki,—Hiroshige

The Zojoji Temple, Shiba,—Hiroshige

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A "Noh" Dance.

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THE JAPAN MAGAZINE

VOLUME ELEVEN AUG.—SEPT. 1920 NUMBER FOUR

AN INTRODUCTION TO THE STUDY OF THE "NOH" DANCE

By MARK KING

THE origin and development of the "Noh" dance have a very interesting history. H. B. Montgomery said about the "Noh" dance, in his book entitled "The Empire of the East," the following: "The high art of the Japanese theatre is represented by the 'Noh,' which I suppose fills much the same position as does the Italian opera in this country. The 'Noh' is, I believe, very ancient. The written text is sung; there is a principal and a secondary character and a chorus. The dialogue is as ancient, some critics say as archaic, as the time in which the play was written, and I understand it requires being educated up to it in order to fully appreciate the 'Noh.' The ordinary Japanese would probably just as much fail to comprehend or like it as would the Englishman from Mile End, were he taken to Covent Garden, and invited to go into raptures over one of Mozart's or Meyerbeer's masterpieces. A performance of the 'Noh' would probably interest those who find excitement in a representation of 'Œdipus Tyrannus,' or any Greek play. Still, the 'Noh' is appreciated by a large number of the intellectual class in Japan, who find an interest in the representation of this Japanese opera, as I suppose it may be termed."

At the beginning of the fifteenth century, Jiro Yusaki who has been known as "Kan-Ami," and his son Motokiyo Yusaki who has also been well known as "Se-Ami," were excellent and prominent artists and they were patronized and honoured by Shogun Yoshimitsu. They reformed the play of the "Sarugaku" which was one of the farces or burlettas growing in popular favour in those days, and they composed the new drama with the famous religious ditties, and the pretty songs of the burletta, and snatches of poetry selected from various sources; they created the new play called the "Noh" dance, which combined the religious dances with popular tales and historical legends. And then they set a peculiar intonement to the new play and the music was played with Oriental and antique instruments—flute, drum, large and small hand-drums. We can still trace back the religious dances and plays of the ancient Japanese; the new play was improved and cultivated by the great artists and Shogun Yoshimasa. It had been the custom among Japanese warriors to perform it on occasions of festivals and public ceremonies. There

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were four schools of the "Noh" dance in those days: Kom-paru (Emai), Kwan-ze (Yūsaki), Hō-shō (Toyama), Kon-gō (Sakato); and the Komparu school is the oldest.

According to the construction of the "Noh" dance in days gone by, one play was divided into two acts, and at the second act the same actor changed his costume for the new act, and wore a mask—the actor in the first act has been called the "First Protagonist" (Mae-Shite), and in the second act he was called the "Second Protagonist" (Nochi-Shite). It was a remarkable improvement in those days, because in earlier days, the play had one act only. It is said that the two-act play is a specialty of the "Noh" dance. The interval between the two acts was filled up by farce—comedietta of broad fun—delivered in antique colloquial, so that the audience might not grow tired of the principal. More than 30 plays of the 200 "Noh" dances have the two acts.

There are several rôles in the play: the Protagonist (Shite—leading rôle), the Deutagonist (Waki—supporter of the leading rôle), two Companions (Tsure—attendants), and the Chorus who recite portions of the poems and songs in the "Noh" dance in a dramatic manner accompanied by music. It has some things very similar to the old Greek drama. Each play takes about an hour to act.

The action on the "Noh" stage is as follows:

FIRST ACT:

1. Enter Deutagonist.
2. Enter Protagonist.
3. Dialogue
4. Description.
5. Preliminary Hint (as to Second Act).

INTERVAL.

Farce (comedietta).

SECOND ACT:

6. CHORUS—Enter Deutagonist.
7. Enter Protagonist in mask.
8. Description (dialogue in song).
9. DANCE (without singing).
10. Conclusion.

The play entitled "The Robe of Feathers" is one of the two-act plays; the end of the first act of the play is as follows:

Fisherman.—I would fain speak a a word unto thee. Too strong is the pity that overcomes me, as I gaze upon thy face. I will restore to thee thy robe of feathers.

Fairy.—Oh, joy! oh, joy! Give it back to me!

Fisherman.—One moment! I restore it to thee on condition that thou first of all dance to me now, at this very hour and in this very spot, one of those fairy dances whose fame has reached mine ears.

Fairy.—Oh, joy untold! It is, then, granted to me once more to return to heaven! And if this happiness be true, I will leave a dance behind me as a token to mortal men. I will dance it here,—the dance that makes the Palace of the Moon turn round, so that even poor transitory man may learn its mysteries. But I cannot dance without my feathers. Give them back to me, I pray thee.

Fisherman.—No, no! If I restore to thee thy feathers, thou wilt fly home to heaven without dancing for me at all.

Fairy.—Fie on thee! The pledge of mortals may be doubted, but in heavenly beings there is no falsehood.

Fisherman.—Fairy maid! thou shamest me: Take thy feathers and be free!

The second act is as follows:—

Fairy.—Now the maiden dons her wings
And rainbow robes, and blithely sings:—

Fisherman.—Wings that flutter in the wind!

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Fairy.—Robes like flow'rs with raindrops lin'd! (The fairy begins to dance.)

Fisherman.—See her dance the roundelay!

Fisherman.—This the spot and this the day.

Fairy.—This the spot and this the day.

Chorus.—To which our Eastern dances trace

All their frolic, art, and grace.

The Stage of the "Noh" dance is built specially for the purpose—half theatre—the stage is of archaic design and the dimensions are 18 feet square. It is connected with a Bridge which is not uniform in length: one part of it measuring 9 × 30 feet, and others 9 × 42 feet, 9 × 54 feet, 9 × 66 feet, or 6 × 78 feet with railings on either side.

The Guardian's Room (CDEF) is 9 × 18 feet; the stage and the bridge are situated at an angle of 80 deg. the seat of the Protagonist (×) is 6 feet from CD line; the Background (EF) is made of wood, with a design of painted old pine-trees. The planks of the stage-floor are ranged lengthwise, and those of the guardian's room are arranged breadthwise.

The scenery on the stage is quite simple, but the actors' dresses and masks are splendid and of magnificent old-fashioned style.

The changing of the actor's dress in masquerade is worthy of notice, and it is a valuable thing for antiquarians that the "Noh" dance remains unchanged and as it was through the chaotic conditions during the 150 years of civil wars. Under the Tokugawa dynasty of Shōguns, the "Noh" dance was most improved by the Shōgun: in the latter half of the sixteenth century the new school of the "Noh" dance called "Ki-Ta" was created by Hichi-dayu, a great artist.

There is no discrimination among the five schools of the "Noh" dance; each school is a bit different from others in the singing of poems and songs with the peculiar intonation—the Kon-paru school is grandeur, the Kwan-ze is splendour, the Hō-shō is steadfastness, the Kon-gō is sturdiness, and the Ki-ta is simplicity; but we think these schools are becoming more united as time passes and that they should have no discrimination between each other. The representations of these schools are still given by families which have handed down the "Noh" art to posterity from father to son for 500 years. It is fair to say that the "Noh" dance is making much more progress under the patronage of His Imperial Majesty the Japanese Emperor and the zeal of the "Noh" dancers and dramatists is greater than formerly.

The study of the "Noh" dance in Japan belongs chiefly to noblemen and ladies in Japanese intellectual circles.

The "Noh" dance and its drama are indeed of ancient style; the language in the play is very beautiful, but it is ancient, very hard of comprehension to the modern Japanese; though it would be of great interest to most foreign spectators, it is quite impossible to bring it before the foreign public.

We cannot agree with the public opinion on the reconstruction of the "Noh" dance; it is necessary for it to preserve its antique style properly to represent old Japanese art; if the "Noh" dance were reconstructed by reformers, it would be transformed into a meaningless dance. It would be unworthy of the Japanese classical "Noh" dance, and the original "Noh" dance would be of no practical value. It is true to say that its chief interest lies in its age.

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CASTLES IN JAPAN AND THEIR SIGNIFICANCE

THE castles of Japan were built by daimyos or feudal lords as citadels in the days when feudalism was the government of the country. They served a practical use in by-gone days, but are interesting now as historical relics merely; indeed, these stately stone walls, moats, and geometrically shaped gate ruins appear anachronisms to-day, when facilities for speedy communication seem the prime desiderata. And yet these remnants of a former age hold much that is suggestive for us of to-day. While now of no intrinsic worth, yet these moats and solid stone defenses are of great value in a spiritual sense.

Take the old Yedo castle, for example, of which we have the stone walls, moats, and curiously shaped pines growing on its banks ever in sight when we pass the district where the Imperial Palace is located. Is there not more in these reminders of the past than meets the eye or ear? I do not refer merely to the graceful appearance of these relics, nor even to the historical facts they recall to our minds. I mean much more than this. The building of these castles was a great engineering feat in the past. This we must remember. Each stone and tile involved serious toil for some one. Even after three hundred years the marks of this toil may be plainly recognized and thus we come to realize something of the deep significance of the castle.

Its purpose was evidently military defense, you may say. But for what reason did our people indulge in engineering work on such a large scale? It would be wide of the mark to say this was merely for military reasons. True, each lord built a castle to protect his own dominions, yet as a defense, this was not in itself sufficient. Since boundary outworks were neglected how could the castle fortifications alone withstand attack? But if we consider the castle as the outward symbol of the chief's authority and might, then we shall perceive the reason for its erection. It was to impress the daimyo's vassals with the dignity and power of his position. The science of fortification had made some progress in the feudal age, but from the point of view of adequate defense no notable success had been achieved. Indeed, the strength of the castle lay mainly in the men who guarded it. Shingen Takeda, a great general of the sixteenth century, said, "These furnish my supreme and abiding sense of security." Such being the case, the castle was really a superfluity, especially in the prolonged peace of the Yedo period, just as the long sword was only an encumbrance to a commoner. Indeed, in some respects the castle was even a burden; yet we see its walls made firm even in a time of peace. What is the explanation? Was the castle useful only as a white elephant is? Though of

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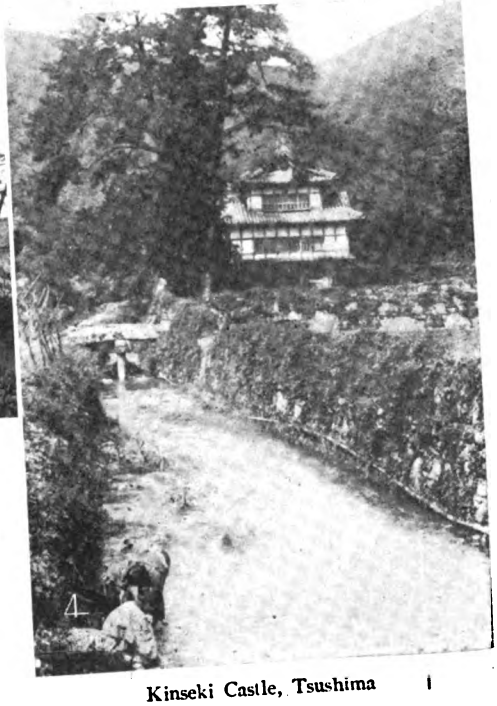
Shirasagi Castle, Harima

Kumamoto Castle, Higo

Nagoya Castle, Owari



Kinseki Castle, Tsushima

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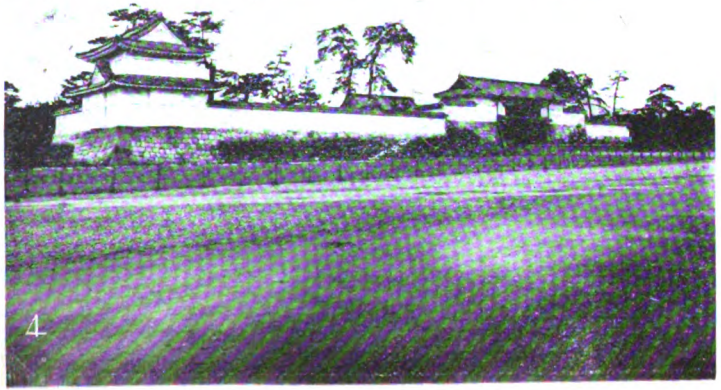
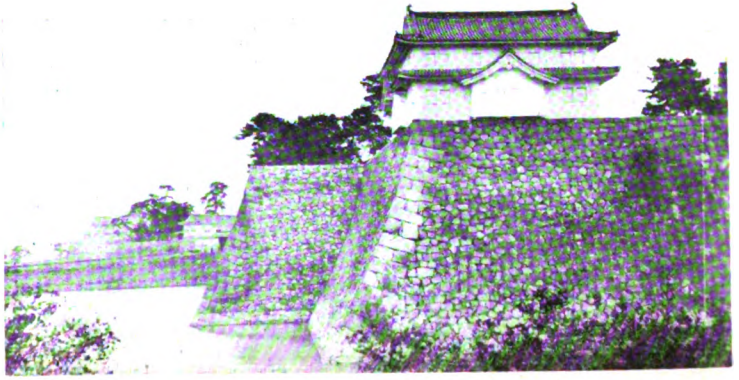
Sakurada Gate of Yedo Castle



Nijo Castle and Baileys, Kyoto



Chiyoda Castle and Moat, Yedo

Stone Walls of Osaka Castle

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little value as a means of defense in war, yet the castle had its *raison d'être* after all. As a stately and dignified citadel it aroused a sense of security and confidence in all who beheld it. The people did not know how to evaluate it accurately as a factor in military tactics but it was successful in giving them ease and content. From of old it was said, "Peace comes from the contented hearts of the people. In a time of mental unrest we cannot hope for peace." Civilization, especially of a material kind, cannot be advanced without a sense of security. By contentment or security of mind we do not mean sloth, or the retiring to an inactive life. We mean that one who has a sense of confidence within will not be disturbed unduly no matter what happens without. Now in the Yedo period, industry and material progress in general was absolutely dependent for its life upon the feudal lord. This was markedly so in the early part of the period. But this progress in the arts would be seriously retarded if the people did not acknowledge the authority of the feudal lord and were living in a state of political unrest. Now what could embody this power of the daimyo so well as the solid donjon surmounted by the tower reaching toward heaven, the high stone enclosing walls, the deep moat surrounding the castle, and the gates strictly guarded by sentinels day and night universally to be seen at that time? And what could so well give confidence and a sense of ease to the hearts of the people? This indeed was the main purpose of the castle rather than its use as a means of defense.

Now we all know that strenuous effort is necessary if a nation is to live and grow. Any nation which lacks faith in itself will at last fall to the rear in the procession of nations. Now the castle shows forth to the world this strenuous spirit. If there is strenuous effort, content and material progress will follow. So the castle guaranteed peace in the Yedo period. We may not inaptly note the expression "armed peace" in this connection.

Next let us study the castles which still survive and classify them. We find the art of fortification not highly developed in olden times. Its beginning dates from the civil wars of 1467–1573. Prior to this time fortifications were extremely crude. Japan is not a level country like China, but is a tangle of mountains, rivers, and hilly ground. Hence dependence was placed upon natural barriers and until the time of the Emperor Tenji but little progress was made in erecting artificial defenses—or at least we have little record of such. If there were any probably they were merely temporary creations. From the time of Tenji, international relations toward Korea became more complicated and fortifications were necessary, but these were merely frontier boundary defenses, not the elaborate castles built by daimyos in the interior of the country to mark off and confirm their possessions. The fortifications of that day were modeled on Korean forts built on high cliffs or in mountainous regions. All that Japan knew she had learned from her neighbor.

In the third year of Tenji's reign (664 A.D.) Mizuki Castle was built in the Dazai urban prefecture, and in the following year Ono Castle in Tsukushi, Kyushu. In 667, Kinseki Castle in Tsushima, Yashima in Sanuki, and Takayasu in Yamato were built. These were the first permanent castles erected in Japan. It is known that many Koreans assisted in the construction. In

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the Omi and Nara Periods (667–780) a number of fortresses were constructed in the northeast. Whether these followed Korean models or not is not known. The remains of fortresses called "tateato" are found in many places, but these differ from the Korean type, and are similar to those constructed by the aristocracy in the days of the military ascendancy. Whether the castles of the dynastic age were "tateato" or Korean is uncertain but the fortifications for defense of the frontiers in Kyushu appear to differ from the above mentioned. From of old fortresses differed from the castles occupied as residences by the gentility, the former being intended for the defense of the people. Thus these fortresses were like the mountain castles of Korean construction but it is uncertain whether they were like the Ono Castle and others of that class or not. Both mountain and city castles depended mainly upon the enclosing walls for defense, but in the mountain castles these surrounding walls were greatly strengthened by the natural advantages of the situation, as cliffs, rivers, etc. In both cases the city was inside the walls, but the castles of to-day are isolated, the city surrounding the castle instead of being enclosed within the walls. The reason why castles in the dynastic age followed the Korean style was because the art of fortification had not been developed in Japan at that time. But even these fortified castles were only temporary, as, when connection with outside nations declined, attention was directed chiefly to internal affairs and defense neglected.

In regard to the military tactics employed in internal strife, we find the chief reliance was on the location of the ruling faction in an impregnable position. Natural advantages were everything and hence the constant removal of the Capital, now to Nara in Yamato, now to Kyoto (Heian). Here natural instead of artificial fortifications were relied upon.

Later, in the time of the military autocracy, the city castle was less popular and little attempt was made to fortify the frontiers, while successive Shoguns erected each his own castle as a seat of power. From these vantage points the rival chiefs contended with each other for the hegemony of the country. Unification of the defenses of the country was given up and the original significance of the castle was almost lost. At this time large areas were fortified by building small strongholds at different strategic points. This type of fortification was suited to an age when the art was still in its infancy. Noted examples of the natural-fastness castle were Masashige Kusunoki's castle in Kawachi, and Takemitsu Kikuchi's in Higo.

And now we must consider the castle which was the common type from the time of the civil wars until the early part of the Yedo period—the age when rival chiefs strove most strenuously to extend their power. The castle was at that time only a reflection of old-style castles. All the strength of chief and people was exerted to develop the resources of the country in order to get money for fighting and at this time there was a great revolution in military art, in building fortifications, etc. Rival chieftains occupied contiguous territory and the people were never free from anxiety day or night. No one could even dream of peace, and the feudal lord was of course conscious of his weakness on the side toward the foe. Hence the necessity arose for great engineering works, and for constructing

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stately, lofty castles in order to secure ease of heart for the people. These castles benefitted the feudal lords not a little in a military and diplomatic way. Now the chief of these lords were Nobunaga, Hideyoshi, and Iyeyasu and their castles must of course be more stately, dignified and tower higher than others. Thus Osaka, Fushimi and Yedo castles plainly indicate the purpose of their construction.

Passing on to the times of civil strife, we find military tactics improved. When the natural-fastness type of castle became insufficient as a defense, artificial fortifications multiplied and were built on a larger scale. Thus the scattered strongholds were given up and one gigantic fortress solidified at a strategic point. Such were often built on a plain or low plateau where human labor could easily be utilized. The significance of the castle of this period is plain to all. From the times of Oda Nobunaga and Toyotomi Hideyoshi, these constructions took on a very noble and dignified appearance and the cities where they were located became very prosperous and assumed a metropolitan aspect. The art of construction had advanced greatly; the walls became more impregnable, the moats deeper, the gates more solid, and especially did the donjon and tower ascend to heights hitherto unknown. The sight was a a magnificent one indeed! The flower of this art was reached in the period extending from the construction of Azuchi Castle by Nobunaga to the early part of the Momoyama era. The castle and the daimyo are the two outstanding features of the time. The expressions "daimyo with a castle" and "daimyo without a castle" are often met with, as some of the fortresses were merely camps or military strongholds and could not be dignified by the term "castle." These so-called camps were not always inferior to castles as they were often mansions to which fortifications had been added—the parapets and moats being quite unpretentious. Yet there were many castles which were not much more elaborate. So the terms "castle" and "encampment" are not clearly distinguishable except as terms.

In later chapters this study may perhaps enter more fully into details regarding castles, fortresses, and the art of fortification in general.

Kuchi akeba, Gozo no miyuru, Kawazu kana!

Behold the frog, who when he opes his mouth

Displays his whole inside!

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THE CHINESE SUMMER CONFERENCE AT KAMAKURA

By W. H. ELWIN

THE Yellow river of Chinese student life has been overflowing its banks for some twenty-five years. The banks of Chinese Confucian classical study are broken down and the river is flooding over the broad fields of Western and universal knowledge.

The overflow is geographical as well as mental. For many years Chinese students have been pouring into Japan, though this spring there were only some 5,000 in Tokyo and rumours say there may be less in the autumn. Yet the history of the last few years shows that the supply is not nearly exhausted and that from Yunnan and Mongolia, Kweichow and Mukden, Kansu and the coast provinces, and from all over China still they come. In England there have been only some three hundred at a time, in the United States of America less than two thousand, in France it seems as if the promise of great numbers may not be fulfilled. France is hardly ready for many Chinese students yet and the bait of student-labour appears to be unsubstantial and mainly imaginary.

In Tokyo a large and well organized Chinese Student Y.M.C.A. has been doing effective work since 1906. It is directed from China. After last autumn's membership campaign more than a thousand members were registered, or nearly a third of the total number of students in Japan.

There is a dormitory for seventy men always full. Educational classes, moving picture shows and concerts, scientific and religious meetings engage many men many nights a week. On occasion hundreds meet to hear a message of spiritual uplift and numbers sign their names to express their desire to know more of Jesus Christ, while New Testaments are freely bought and read.

Japanese friends are showing their sympathy with the movement in practical ways. Homes are thrown open, factories and places of interest are visited. It cannot, however, be said that on the whole very much has been done for the comfort and especially for the moral uplift of Chinese students by Japanese.

Some leading Japanese are beginning to feel this acutely and we are looking for a change in this matter. In particular it is to be hoped that the moral state of Japanese hostels and boarding-houses will be looked into by government or by a strong body of men who could effectively strive for better conditions. The non-moral atmosphere of many places in Tokyo cannot be described in any other way than as degrading to students of any nationality who reside there.

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True there is a Chinese Methodist pastor working among the men and a Sunday afternoon service and other activities and a number have been baptized.

There also is a Church Missionary Society missionary and his wife at work among the Chinese men and girl students and a church was built in 1913. A Chinese *Seikokwai* pastor in now in charge. Japanese friends were very generous in giving money—more than eight thousand yen—for a girls' hostel last year. There are 16 girls in residence under the kindly care of a Japanese lady. The hostel is managed by a Committee but the C.M.S. lady missionary is practically in charge.

This year a similar effort for Chinese men students has been successful. Chinese have subscribed three thousand yen so far and the Japanese *Ujyun Kai*, of which Count H. Mutsu is president, has donated three hundred yen. Japanese friends are promising more towards this joint effort for a church hostel. The expenditure has been over seven thousand yen. This provides permanent equipment for the residence of some eighteen men and also is in the nature of a church club. It is much appreciated.

In the summer the Chinese Y.M.C.A. has held its conference at Kamakura for several years past. The fine Methodist church and compound has been put at our disposal. It has proved to be in many ways most suitable. The men, 50 last year and some 35 this, revel in sea bathing. This year two men learnt to swim on their first occasion of entering the water.

Special speakers come down for the conference and there are daily Bible classes and meetings. We visit places of interest and learn more of how beautiful Japan is.

For two years now Count and Countess Mutsu have been most kind in entertaining the whole conference—last year in their garden and this year in the Kaihin hotel and then in their garden where the accompanying photograph was taken.

Such social intercourse is far reaching. Secretaries Stewart and Miller and members of the local community especially interested were asked to meet with us. This year after ample refreshments the Count in a tactful speech given in English and interpreted into Chinese suggested that many Chinese and Japanese whose quiet voices are not much heard desire closer and happier intercourse between the two peoples. He reminded them of the treasures and beauties of Kamakura and of how at the beginning much was due to famous Chinese monks who had come to Kamakura, and how the first boat intended by Japanese for visiting China was built here by Chinese.

Mr. Ling, a Chinese naval student, replied in Japanese.

A fan was given to each guest and one of us suggested that when back in Tokyo and tried by heat or circumstances the fan would remind us of this happy occasion, soothing and refreshing us.

For it was a most happy occasion and we went away with a renewed sense of the uses of non-political social intercourse and the hope that there might be more such happy elevating occasions in the future to bring Japanese and Chinese together.

Count Mutsu's speech in English follows. It was interpreted to the Chinese by Mr. C. Chang.

COUNT MUTSU'S SPEECH

Once again it is indeed a great pleasure to have the opportunity of welcoming

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you to Kamakura. We are sorry that the number of your party is not so large upon this occasion but are pleased to meet again some of our friends of last year.

I hear that you come from many different parts of China. In paying us the compliment of receiving education in Japan I am sure you will some day play an important part in the relations of our two countries. For, besides the various subjects of study which you are pursuing, and which I feel certain will prove to be of great benefit to the future of China, you are no doubt seeking knowledge regarding Japan and her people; and as the number of Chinese students in Japan is very small compared with the millions of your people at home, your views will be bound to assume a representative character and to carry much weight.

The study of any subject is a difficult task, but none more so than that of a foreign land, even in the case of such close friends as ourselves. But we must always bear in mind that behind all those complicated political and economic questions—often embodying selfish and aggressive ideas—there is a very large number of people in this country, as I am sure there must also be in yours, whose voice is not often heard, but in whose hearts lies the genuine desire for our good relations, firmly believing that our true happiness as well as security depends upon such relations. To such independent opinion we must therefore look for the ultimate eradication of prejudice, suspicion and misunderstanding.

I think it is a very happy omen that you are holding conferences in Kamakura; for, besides the blue sea and good climate, the town is proud of its ancient history so closely related to your forefathers, as you are no doubt aware. The first abbots presiding over the two most important temples of Enkakuji and Kenchoji were distinguished priests from China, whose memories are venerated and cherished even to the present day. The large vessel in which Shogun Sanetomo wished to sail to China from this very beach was constructed under the direction of a wise man from China. In those days many priests and scholars of Japan also went over to China for the purpose of studying, just as you are here now in order to complete your education. We still unearth here, now and then, some relics of that era in the form of Chinese coins, pieces of beautiful pottery and fragments of stone for making *suzuri* that were brought over here from China in those far-off days.

I hope that these facts may assist you to carry away some pleasant souvenirs of your visit to Kamakura, despite the weather which I fear has not been altogether kind to your sojourn and we also hope that you will pay us another visit next year. Meanwhile rest assured that you will always find a sincere welcome on the part of ourselves as well as on that of the town.

Mr. Ling, of the Chinese navy, replied in fluent and polished Japanese.

Mr. Ling's Speech

Ladies and Gentlemen:

I wish to express our high appreciation of the cordial entertainment we have received this afternoon and to endorse what our kind host has said in regard to the relations between our two countries. It is true that Chinese civilization was in olden times introduced into Japan and became the precursor of your own art and religion.

But more recently Japan has been quicker to adopt and adapt Western civilization and hence many Chinese have been attracted to her shore in quest of education. In recent years, however, Chinese students have had serious misunderstandings with Japan and this we regret. The cause is in part as follows: While we are students in school we are kindly treated by our teachers and receive good impressions, but in our boarding and lodging houses we come in contact with cunning merchants, landlords and low-class maids, and have this good impression modified. If we could only meet intimately with your people, from the middle class up, we should I am sure take away with us lasting impressions of good. Such occasions as the present are most helpful and pleasant, and I trust a good understanding will be fostered between out countries ever more and more as time goes on.

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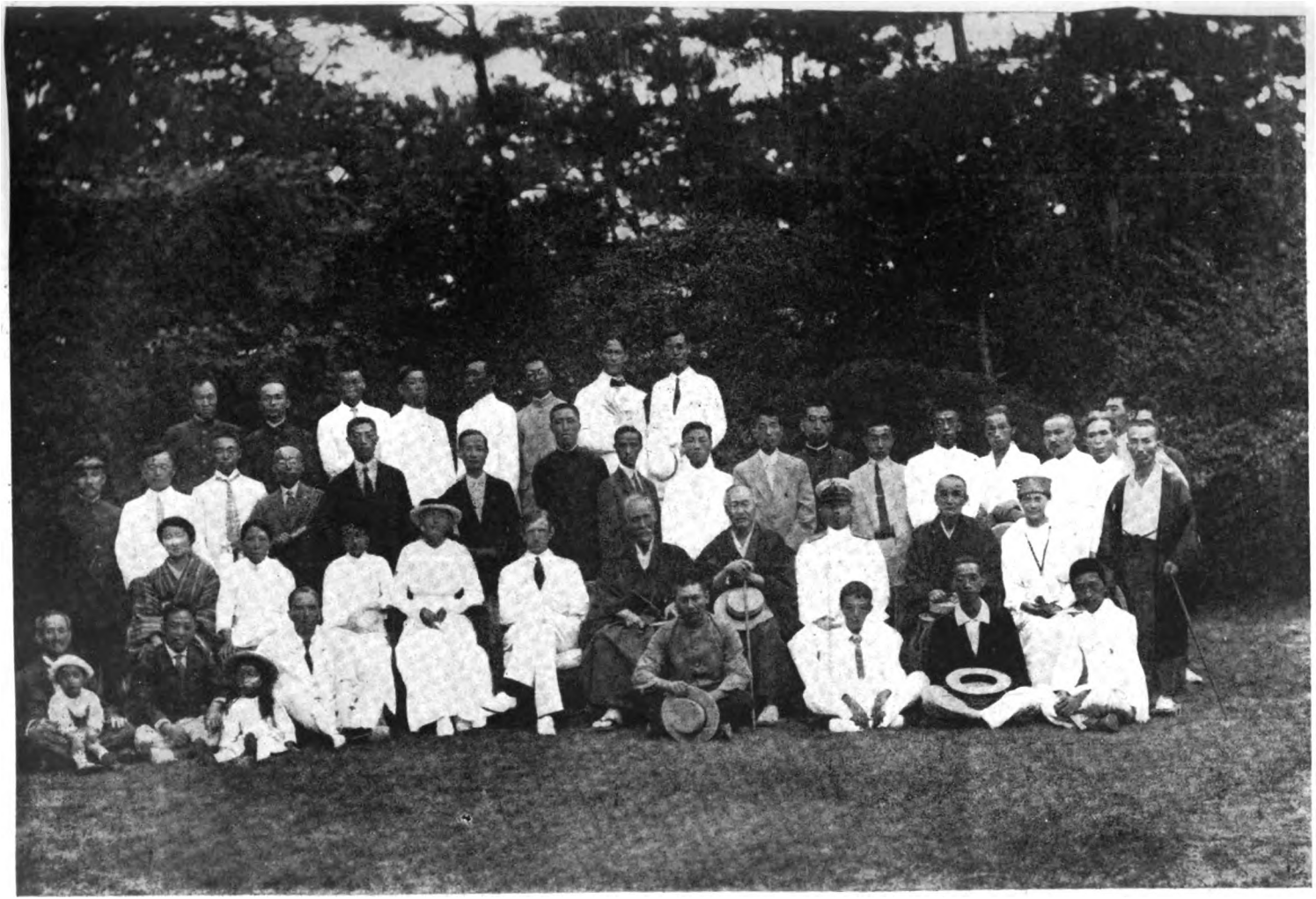

Reception to Chinese Students (Count and Countess Hirokichi Mutsu in the Center)

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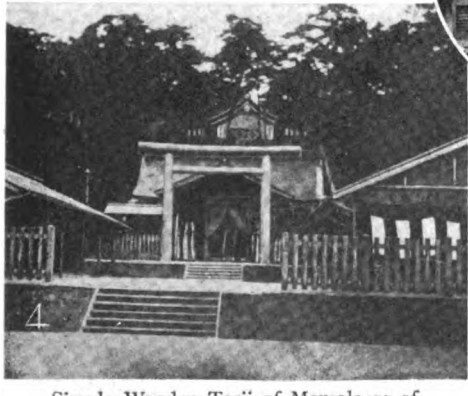
Stone Torii of Suwa Shrine,
Nagasaki

Bronze Torii of Yasukuni Shrine,
Kudan, Tokyo

Camphor Tree Torii of Miyajima, Aki



Simple Wooden Torii of Mausoleum of
Emperor Meiji

**Wooden Torii of Inari Shrine,
Fushimi**

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TORII, TEMPLES, AND SHRINES

By James King Steele, in "Japan."

I

Austere gateway to the gods' domain,
Beneath whose homely portals pass
Unceasing multitudes who come to pray,
Clap hands, and sit in meditative mood,
Or gather gayly on some festal day
With wine and song amid the fragrant groves
That ring the temples round—
The Torii,
Spanning broad streets whose stones resound,
Beneath the spreading trees, with clattering feet,
Or bridging winding paths, on mountain side
Where only pilgrims go,
Proclaims, "This way to temple and to shrine;
Lo! here is peace."

II

Linking the present with the past,
Surviving fires and Nature's wildest storms,
Renewed from generation to the next,
That gods may have a place on earth to dwell;
With towering pillars hewed from sacred woods,
Supporting lofty roofs, above enfolding dusk
Of spacious halls wherein soft lights gleam
Of giant statues, priceless screens, rich altars
Overlaid with gold and gems—

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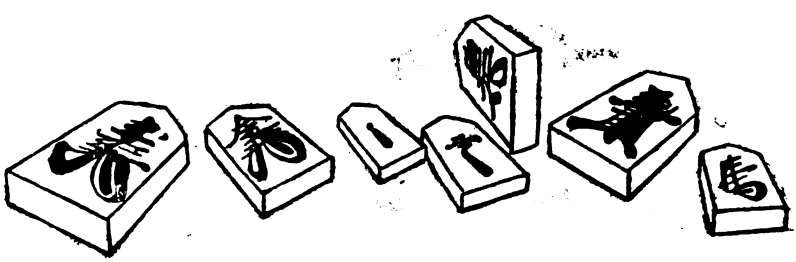
With gorgeous lacquers and rarest art
Of sculptors, artists, poets, saints—
The Temples
Stand within their ancient glades—
The treasuries of art and history
Guarding the fathers' faith.

III

Simple, even rough they stand
Outside the shadows of the fanes,
Severe in line and unadorned
With sculptor's tool or painter's brush,
Cradling today in yesterday's vast lap,
Themselves the token of sweet Nature's creed
Of simple faith and cleanliness
In every thought and word and deed—
That lifts the earth child unto higher things—
The Shinto Shrines,
Despite their modest mien,
Still have a power that, surging down the years,
Impinges the sage's lessons on today's unheeding ears.



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IMPRESSIONS FROM A TRIP ABROAD

By DAIKICHIRO TAGAWA, M.P.

THOSE who travel abroad are often asked to record their impressions of what was seen and heard while on tour. In such cases, it is usual to speak of great events or beautiful scenes, and if I chose I too might record many such memories on this page, but at this time it seems to me advisable to note some of the little things observed on my trip, as these after all appear to me full of significance for our nation.

And first let me say that when lodging at a foreign hotel this is what strikes us in the morning: There are, as in other localities, newspapers on sale, but to our surprise we find no one in charge. Perhaps fifty or a hundred guests of the hotel will pick up a paper, pay the price indicated, and pass on. And this custom prevails not alone in hotels but in many public places in Europe and America. Sometimes at the entrance to a park, sometimes under the eaves of a house or even on the pavement of a busy street, these piles of newspapers are found with a price list displayed, but no newsboy in sight. Sometimes we see boxes for the pennies which are dropped in exchange and then again there are none, but it is rare that anyone takes a paper without paying for it. I was much impressed by this exhibition of common honesty in daily transactions.

Then again take the question of street-car crowding. In Tokyo, this problem has become acute. And in London and New York, too, similar conditions prevail, but the crowds are handled more easily and systematically because social consciousness has been developed to a higher degree than with us. Not only street cars but even omnibuses and automobiles were often, though not always, full when they came to the place where I was waiting. On some occasions I waited as long as forty-five minutes before I could board a car. Now in Tokyo, under such conditions, it is common to see men make a rush for a place and climb on the car by roughly pushing aside elderly people, women and children. Not so in the West. These public conveyances to which I am referring seat a limited number—only thirty-four altogether, inside and on the top. If some are allowed to stand, perhaps forty may be included in all. Whenever the limit is reached, a woman conductor calls out, "Car is full," in a gentle voice and no more are allowed to enter. I occasionally tried to evade this rule and jump on, but finding the surplus passengers coming out of the car without showing any temper, I felt ashamed of myself and stepped down at once. Now contrast this with our Tokyo manners. When we board a car, how we push and jostle each other about, complaining and scolding! We must try to uplift our moral tone and educate the public conscience of our citizens, must we not?

Next, let us consider the customs in

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regard to mail facilities and their use. A few years ago the shape of the slot in Tokyo letter-boxes was changed. On asking why, we learned that the reason was the danger of losing mail through clever thieves who extracted letters by means of a thread. Now in Europe and America there are mail boxes placed everywhere, just as with us, and it is a common sight to see newspapers and packages also heaped up on the outside waiting for the carrier, yet no one makes off with them. Once in particular I noticed a large package placed beside a mail box just as a shower was coming up. When it began to rain an old man from the neighborhood came out with an umbrella and placed it over the package. Later the carrier came along, loaded the package in his cart, folded the umbrella and placed it beside the box. Would such an incident take place in Yokohama or Tokyo do you suppose, among utter strangers? No one can deny that these instances are exhibitions of the simple friendliness and guilelessness so universal in the West.

Take another instance. One day I went out to hear some open-air speakers. Hyde Park in London is especially noted for such speaking. Sometimes the subject is religious, then again political or perhaps the advertisement of a drug or nostrum. In some cases a thousand people will be attracted, sometimes only fifty, but often several hundreds. One day I noticed that a labor meeting was to be addressed at Trafalgar Square. When we arrived we found several thousand people packed about the Nelson Monument. We could hear only a disconnected word now and then and may say we saw rather than heard the speaker from our position at the edge of the crowd. A spectator seeing our predicament made way for us to advance and gradually one and another shifted position until we were able to get close to the stand and listen to the speaking in comfort. We were complete strangers, and judging from their appearance the crowd was made up chiefly of laboring men, yet how considerate and kind they were to us! Such courtesy was shown us not once nor twice only, but often.

When the great union railway strike was on, to take one more example, a mass meeting to discuss the reasons for the strike and its *modus operandi* was held in Albert Hall. It was exclusively for railway employees, yet we were given seats very near the platform, and enjoyed the privilege of hearing easily all that was said. At that time my companion was Mr. Y. Ozaki, and we shall both long remember the scene before us that night—one full of inspiration—and the kindness we received from strangers who were indeed living commentaries on the Scripture words "given to hospitality."

Then, again, in case of accidental injuries of a slight nature which are liable to occur in a crowd, as on festival days in Japan, it is customary in London or New York for both p rsons concerned to beg each other's pardon. I had been informed of this and when I unintentionally trod on some one's toes, I tried to beg pardon at once, but somehow the words didn't come out easily. Then if some one stepped on my toes, it was still more essential that I should apologize for my awkwardness, but was it easy to remember to do so? This little exhibition of courtesy—how often is it met with in Tokyo, I beg to know? During my trip abroad, I often reflected upon the whole subject and felt chagrined over

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my own failures and my ignorance of Western etiquette. Such defects in our education are due to the false distinctions made in regard to public and private manners. For example, an old adage runs: "When you go outside your own gate, beware! for there are seven adversaries awaiting you." Such teaching has had a deep influence upon our people. We must change our ideas and learn to believe in and practice the brotherhood-of-man doctrine—the truth that all men are brothers, even though racially or geographically separated.

These incidents, as I premised apologetically, are trifling in their nature, but I have one more point to make suggested by these trifling incidents which is of utmost importance to us as a nation. I wish to speak of the resemblance of present-day Japanese to the Athenians of two thousand years ago and in this connection to quote the words of the great Apostle Paul as given in the seventeenth chapter of the Book of Acts in the Christian Scriptures. We read:—"Then certain philosophers of the Epicureans and the Stoics encountered him. And some said, What will this babbler say?" You will perceive the resemblance between these philosophers and certain Japanese scientific men who oppose religious truth. Note Paul's reply:—"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

AN AUTUMN CRY

Far in the mountain deeps
A stag is crying;
Lo, he treads and leaps,
O'er dead leaves flying.
Oh, who can hear his lonely voice,
And then in autumn time rejoice?

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A SUMMER EVENING AT KATASE

By Rokumu

Lone on the seaside now I stand;
  The sun is set below;
A cool wind blows o'er all the sand;
  The calm waves come and go
As if they sought for something here
Upon the shore as they draw near.

Far off some fishing-boats I see
  Slow gliding and at ease;
Perchance returning they may be,
  With many fish, to please
The dear ones whom the fishermen
Have left behind; then rest again.

On the horizon, Oshima,
  Like to a fairy land,
Lies sleeping; while Fuji-yama,
  Created by God's hand,
Towers so sacred and so high
As if to whisper to the sky.

A sea-bird hops alone as I;
  Where did his comrades all
Go off? I say, why doesn't he fly
  Away? Why not now call
Them? Does he like to be alone?
Why stay when all of them are gone?

Ere long dark Night will wrap up all things—
  Mountains, hills, shores and seas,
And e'en the bird—with his dark wings;
  Now darker grow the trees.
Why doesn't the bird fly to his nest?
Does he ever dwell on the water's breast?

Why do I live apart from friends,
  Alone in such a spot?
While so many others live afar,
  Blest with a happier lot?
Is mine the fate of that lone bird?
Ah! prithee, press me not so hard.

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THE SICKLE

Tr. by T. WAKAMEDA

Man.—Have pity! Forgive me! Pray do!

Wife.—I'll strike you to death.

Neighbor.—Good heavens! What's the matter with you?

Wife.—I told him to go up the mountain to work, but he does not go. He is always gadding about, and does not stay at home even for three days in a month. Make way, and I'll strike him to death, good neighbor.

Man.—Oh, catch hold of her! Save me, please!

Neighbor.—I will tell him to go up the mountain. (Turning to the man) It is unfortunate for you to be so often persecuted and set upon. Why don't you stay at home as much as three days a month at least, or go up the mountain to work? Go up now, I say.

Man.—You are the preserver of my life. How kind you are! I will go up the mountain at once. But I go for work, you must note, not for pleasure.

Neighbor.—You do right. Go up the mountain quickly.

Man.—Will you kindly bring me the sickle and pole, then, good neighbor?

Neighbor.—Certainly, as it is to earn your living you go. Now you say you are really going to the mountain? (To the wife) Take him the pole and sickle.

Wife.—Tell my man to go up the mountain at once.

Neighbor.—Certainly I will. (Turning to the man) Go up the mountain, and be quick, too.

Man.—Yes, I am going. Anyhow, you have saved my life. I shall make haste up the mountain. (Aside) My wife drives me to the mountain, and I have quickly fled from her. It is lucky I was not beaten. Here I am in the mountain. But—let me see—if I return home, my wife will threaten to strike me again. And it is not pleasant to be constantly running for my life. I think I will commit *harakiri* and die in the mountains. With this sickle I will despatch myself—but it seems so sharp and will give me such pain. I'll fasten this sickle to that tree yonder, and run against it. But if it pierces my side, how I shall suffer! With my eyes shut, I'll run against it. Then the sickle will do for me at once. Now I am going to try suicide, wife. You will too late repent of your unkindness to me. Tell her I am now going to kill myself.

* * *

Wife.—What! My man is going to commit suicide in the mountain? Woe is me! Let some one hold him back!

Man.—I'll run against the sickle, and cut my side open just for spite.

Wife.—(Noticing her husband) What do you mean to do?

Man.—What indeed! You have threatened to kill me. So I intend to kill myself to spite you. Let go your hold.

Wife.—No, I will not. Return home with me. I will obey you from this time forth.

Man.—No, no; I don't believe you. I'll cut my side. Let go your grasp.

Wife.—I pledge to obey you in every way. Calm your anger, and come home with me.

Man.—Do you really intend to do everything I wish!

Wife.—Yes, I do.

Man.—Then I shall not cut my side.

Wife.—I am very glad you now obey me, my dear. Let us go. I'll carry you on my back.

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DR. JOSIAH CONDER—AN APPRECIATION

By S. MIYOSHI

FIFTY-TWO years have elapsed since Japan entered upon the modernized life of the Meiji era. During that period we have been busy importing European civilization. What a bulk of Western knowledge concerning education and other general institutions relating to modern society was introduced into our country! In the early years of Meiji, a number of our countrymen went over to Europe and America for practical study of Western civilization, while we engaged many Western scholars and experts and placed them at various points in the new system in order to have them take charge of education and exercise leadership in other lines.

In the field of education, in particular, a great many Europeans and Americans were engaged that our people might imbibe Western learning, and not a few of these foreigners made valuable contributions to our nation. To these men we owe the greater part of the improvement and development of our country in recent years. Most of them are now dead; some have returned home to pass their old age. Dr. Conder is almost the last of the foreign experts engaged by the Japanese Government in the early years of Meiji. He lived long enough to enjoy the great tributes which our grateful nation paid him. His incessant labours of above forty years will long serve to keep us in grateful remembrance of his meritorious services.

Dr. Josiah Conder was born in London in July, 1852. In January, 1877, he received a call from our Government and became the first instructor in architecture in the Engineering Department of the Imperial University. Indeed, Dr. Conder was the first to introduce Western architecture into Japan. Besides his professorial work, he was engaged in designing and supervising the construction of public buildings. After serving as professor for eleven years, he was decorated with the third class of the Order of the Sacred Treasure, made Emeritus Professor of the Tokyo Imperial University, and given the degree of Doctor of Engineering. He also received the fourth class of the Order of the Rising Sun.

Upon retiring from the University, Dr. Conder devoted himself to the designing and constructing of large buildings. About seventy buildings, public and private, have been constructed under his hands, and all are said to exhibit his excellent skill and ability. The Imperial Museum, buildings of the Navy Department, the Tokyo Club, Prince Arisugawa's and Baron Iwasaki's mansions, the Russian Greek Catholic Church, the University, the Austrian Embassy, the Yokohama Union Club, and many private residences for the wealthy,

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remain as his work. The citizens of Tokyo will never forget that he was one of those who did great things for them in the construction of the modern city of Tokyo.

The Institute of Japanese Architects in order to show appreciation of his merits, since he had been the first president of the Institute and the pioneer benefactor of the architectural world, on a recent occasion entertained him, the President reading an eulogium in his honour and presenting him with a pair of bronze vases. This was only two months prior to his death. The eulogy and Dr. Conder's reply are as follows:

DR. SONE'S ADDRESS

"It is my privilege and an honour to express a few words of appreciation and praise regarding Dr. Josiah Conder, an honorary member of this Institute, for the meritorious services he has rendered towards the development of architecture in Japan.

"Having come from England in January, 1877, in response to an invitation from our former Department of Public Works, Dr. Conder was the pioneer teacher of foreign architecture at the College of Engineering when that chair was first established in Japan. As a teacher, he was kind and untiring, clear in reasoning, and thorough in investigation. However, the time was not yet ripe then for architecture and during his service of eight years only seventeen graduated from the College. Yet none can deny that the foundation of foreign architecture in the Empire was then laid. As an architect and adviser to the former Department of Public Works, Department of the Interior, Department of Agriculture and Commerce, and also to the Special Office of the Imperial Palace Construction Bureau, he has been most diligent and active, designing and supervising the construction of different Government and Imperial buildings. To this day he holds the esteemed position of honorary adviser to the Bureau of Civil Engineering in the Department of the Interior. Further, in just recognition of his distinguished services of many years, and profound learning he has been decorated with the third degree of the Order of the Sacred Treasure, made Emeritns Professor of Architecture in the Imperial University of Tokyo, and later had conferred upon him the honorary degree of *Kogaku Hakushi*.

"At the time of Dr. Conder's coming to Japan many things were yet in an undeveloped state and in spite of urgent need for speedy innovation in our architecture, he stood alone as a competent architect to cope with the problems that presented themselves. Consequently, his services were sought after from all sides, from both official and private sources. As time went on, the condition of affairs changed and a number of Japanese architects appeared. But so numerous were the works that required Dr. Conder's rare ability that during the long period of forty-three years of his stay in this country he has been continuously engaged in designing new buildings. In him is found a happy combination of profound knowledge and highly trained art which has enabled him always to show excellent examples of work and so to give satisfaction and win the admiration of his clients. He is to be congratulated that he continues energetic, and that with his ripening age his knowledge has grown deeper and wider, his designs more exquisite. Truly, he is a master in his art, a leading light in the architectural world.

"Marvelous progress has been made of recent years in the architecture of this country, there being a vast difference between the condition now existing and that which existed at the time of his arrival. It is but just that we should credit him for being the cause of the changes and development in our architecture which can largely be traced back to his patient work through many laborious years. Con-

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spicuous have been his invaluable services; profound is the sense of gratitude our architectural world owes to him.

"Grateful to him is the Institute of Japanese Architects, organized in 1886 with the purpose of furthering architectural knowledge and art, by some ten young architects who received his instruction and graduated from the College of Engineering—the Institute which at the beginning was a weakling, but gradually grew in size of membership and in strength, with internal improvements, steadily approaching towards the realization of its aim, and having made some contributions to the nation. Today, on this memorable occasion of commemorating the fifteenth anniversary of the reorganization of this Association as a judicial body, we give utterance to our appreciation of the distinguished services rendered by Dr. Conder and present him with a pair of bronze flower vases as a token of our gratitude towards him.

TATSUZO SONE, *Kogakuhakushi,*
President of the Institute of Japanese Architects.

Tokyo, April 18, 1920.

DR. CONDER'S REPLY TO ADDRESSES AND PRESENTATION

"*Your Excellency, Colleagues, and Gentlemen:—*

"The highly eulogistic addresses which I have had the honour to listen to tonight, have been so beyond my deserts, so overwhelming, that I feel at a loss how to answer them with a proper degree of sincerity.

"I feel as if I were claiming undue credit for results achieved by the concurrence of circumstances and by the able and talented assistance of many who have guided me during the long term of my professional career.

"His Excellency, Baron Hamao, who has honoured this Anniversary with his attendance this evening, will no doubt excuse me if I attempt to reply to the congratulatory remarks in the order in which they have been presented.

"First, Dr. Tatsuzo Sone, the President of the Institute of Japanese Architects, in the name of his distinguished institute, has presented me with a valuable testimonial, couched in the most eulogistic terms, regarding the humble services which I have rendered to the Imperial Japanese Government and the architects of Japan, in furthering the introduction of modern architecture into this country during a period of over forty years. I can indeed lay claim to having been one of the pioneers in the introduction of the European styles of architecture into this country, but it would be doing an injustice to many who have ably assisted in the task, to claim that I have been the principal agent. Moreover, though I have not been idle or lacking in zeal for the interests of my profession, others might have shown themselves more competent and capable of responding to the opportunities offered.

"I feel specially honoured in receiving from Dr. Sone this very handsome congratulatory address on this auspicious occasion, being that which commemorates the fifteenth anniversary of the reorganization of the Institute of Japanese Architects, of which I am an honorary member.

"The second address which I am the recipient of this evening is from 'my pupils and others' presenting me with my portrait and with silver and bronze vases in memory of my services to the cause of architecture. These valuable gifts are accompanied by a scroll and album bearing the names of the donors, 'as a slight token of our grateful appreciation of your guidance and instruction.' It is with deep sorrow that I miss from the list those whose names would assuredly have been there had they not already gone before me to 'join the great majority.' My old pupils, colleagues, and associates in the cause of architecture, please accept from me my warmest and deepest thanks.

"Baron Hamao has presented me

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with some kind and congratulatory words for which I desire to thank him. At a very early stage of my career in Japan I had the honour of becoming acquainted with Baron Hamao, through the Imperial Department of Education, being consulted upon the scheme for an Imperial University for Tokyo. A scheme for the University was projected and the two first blocks of buildings carried out from my designs, in the Gothic style of architecture. The next block, in the style of a somewhat later period of Gothic, was carried out by the late Dr. Tatsuno, my first pupil, and other blocks subsequently by other architects.

"I have always remembered Baron Hamao by the predilection he was kind enough to bestow upon me for what is now called the Imperial Japanese Museum at Uyeno. I may mention that in addition to my duties of professor of Architecture in the Kobudaigakko, I was appointed architect to the Department of Public Works, so that I had the opportunity of carrying out many buildings for the Imperial Japanese Government. Now, a foreign architect arriving in this country imbued with the idea of the continuity of a national style, generally first attempts to find some way by which he can perpetuate the national architecture, whilst giving it the modern improvements of arrangement, solidity, and scientific advantages. So far as my studies of the national styles went (and I was an enthusiast on the beauties of Japanese art) there were no decorative or ornamental forms, or forms of outline or contour, which lent themselves constructionally to a ligneous or wooden style, and it became necessary to seek in Indian or Saracenic architecture for forms which, having a logical treatment in brickwork or stonework, would impart an Eastern character to the building. Hence this first effort to impart a character not too much at variance with a Museum of Treasures for the Far Eastern arts. I do not know whether or not some persons have ever properly understood my motive in introducing a pseudo-Saracenic style of architecture into Japan, but I have always remained grateful to Baron Hamao for reminding me of my first and, in his opinion, successful attempt.

"I cannot conclude these insufficient and unworthy remarks upon the great honours conferred upon me tonight without wishing every success and all prosperity to the Institute of Japanese Architects. May it ever flourish, increase in numbers and in influence, and continue to uphold worthily the great art of architecture." J. CONDER.

These interesting additional details are taken from a recent issue of the *Kobe Chronicle:*

"Dr. Josiah Conder, F.R.I.B.A. and *Kogakuhakushi*, was educated at the Bedford Commercial School where he took a scholarship known as Harpers' £200 Premium. He also won the Sloan Medallion prize and travelling studentship at the Royal Institute of British Architects. In 1876 he was engaged as professor of architecture by the Imperial Public Works Department of the Japanese Government, and besides his professorial work practiced as an architect in Tokyo. . . Dr. Conder, who lived in a beautiful house built in both foreign and Japanese style, in the very heart of Tokyo, was perhaps as much interested in gardens as in buildings. He is the author of "Landscape Gardening in Japan" and "The Floral Art of Japan," etc. . . . He married Miss Kameko Mayeba who died on June 10th last. They had one child, a daughter named Helen Aiko, who married Commander L. Grut of the Swedish Navy, in 1906. To the latter were born three sons and three daughters, the boys being at school in Sweden and the girls staying with Dr. and Mrs. Conder in Tokyo.

"A correspondent writes:—Dr. Conder has been looking ill for some time past; and about a month ago he was ordered rest and a change. He went to Kyoto, I believe, but was no better on his return, a tragical ending to a long brilliant career in the country. Though, for temperamental reasons, never very intimate with him, yet I have

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always appreciated his exceptional abilities, and in old days in Tokyo saw a good deal of him. He has left his mark on the architecture of Tokyo, especially the Museum in Uyeno Park, the Rokumeikwan, Tokyo Club, and several houses of the wealthier class. But I have always thought he missed a great chance in being the first foreigner to make an impress on the people with Western architecture. Had he combined the best of the two forms—Japanese and Occidental—instead of the commonplace European building illustrated by the Museum, for example, I think his success might have been much greater. Apart from his profession, he worked hard and assiduously both at the language and the arts, painting especially. Few books on Japan have achieved a bigger success than his elaborate and beautifully got up 'Landscape Gardening in Japan' and 'The Floral Art of Japan'—the outcome of prolonged study while still a young man. His later work, 'Paintings and Studies of Kawanabe Kyosai,' a masterpiece in its way, appeals less to popular taste. For many years, too, Conder had taken a leading part in the amateur theatrical life of the capital, both in the capacity of scene painter and other rôles. Not very long ago the honour of Doctor was conferred upon him; and still later (a few months ago only) there was a meeting in Tokyo to commemorate his services. He came out to Japan early in 1876, when he joined the original College of Engineering as Professor of Architecture, where the instruction was entirely in English. Dyer of Glasgow was the Principal and his staff a brilliant one, including such men as Ayrton, the eminent electrician, Perry, the engineer, and others."

GYPSY WIND

Wind o' the silv'ry dawn,
  Wind o' the morning star,
    Why are you calling, calling,
  Over the hills afar,
Wind o' the silv'ry dawn?

Wind o' the setting sun,
  Wind o' the afterglow,
    Why do you beck and whisper?
  Or isn't it well to know,
Wind o' the setting sun?

—Rutland Hayhurst.

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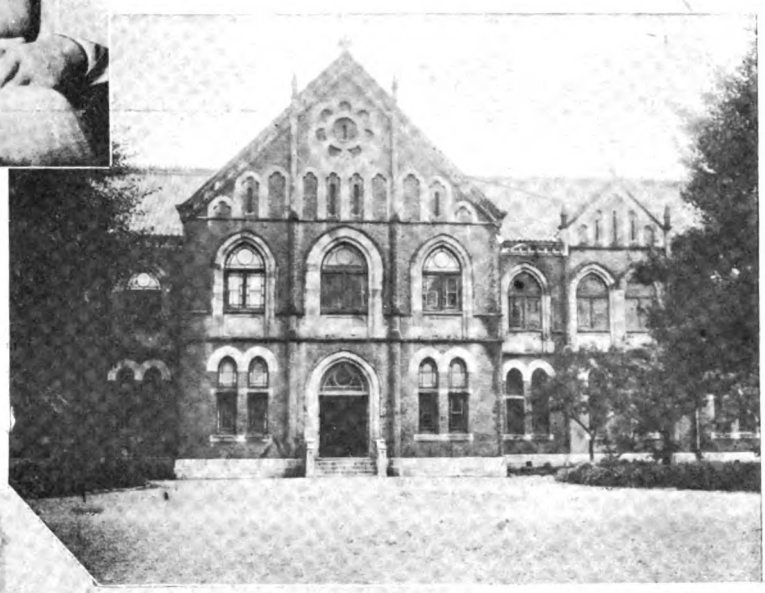
Te Late Dr. Josiah Conder



College of Law and Literature,
Imperial University,
Tokyo

Imperial Museum, Uyeno

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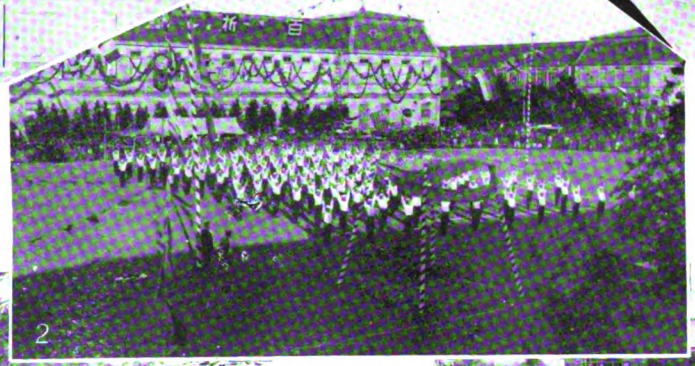
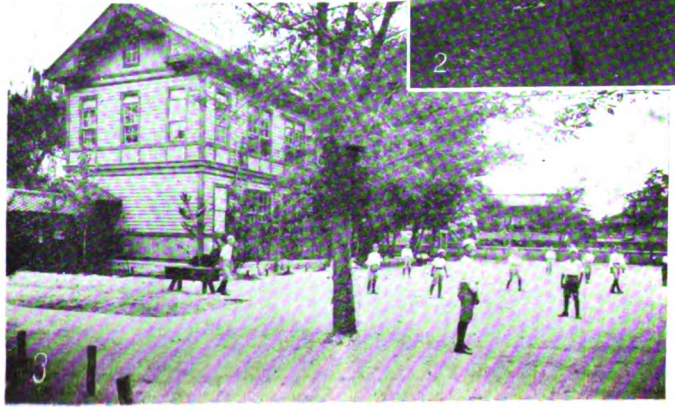
The Orchestra, Hiroshima Higher Normal Scho l

The Art Room, Hiroshima Higher Normal School



Athletic Exercises, Tokyo Higher Normal School



The Campus, Hiroshima Higher Normal School

Practice School, Nara Higher Normal School

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THE NORMAL SCHOOLS OF JAPAN

By R. HIJIYA

IT has taken Japan sixty years to reorganize her governmental system after discarding the feudal régime which had been in favor for 700 years. Even after Commodore Perry entered Uraga Bay it was almost fifteen years before a good beginning was made. From the period of the Restoration (1868) everything was in confusion for about five years, after which a complete school system was inaugurated and school advantages offered to all classes instead of as formerly to a portion of the knight class only.

When the school system was organized, normal schools were included as an essential part. The first one was established in Tokyo and a foreign instructor engaged to impart instruction and institute a graded system. This teacher was an American and he was asked to give lessons such as were given in grade schools in America, the pupil teachers taking the place of grade pupils. An interpreter was employed to assist the foreign instructor, the whole scheme showing the wisdom and foresight of the statesmen who devised it.

In the following year, the cities of Osaka and Sendai were furnished with a normal school each and in the succeeding year the cities of Nagoya, Hiroshima, Nagasaki, and Niigata were supplied, while the government encouraged other cities and prefectural governments to establish similar schools. In about two years forty-six normal schools had been provided in various parts of the realm, but only two of these remained under the jurisdiction of the central government. These two were in the city of Tokyo.

Henceforth the training of grammar-school teachers was relegated to urban and other prefectural normal schools, while the two government schools in Tokyo were employed exclusively in training secondary or middle-school teachers.

In 1878 Shuji Izawa and Hideo Takamine, who had recently returned from a period of study in America under government supervision, became president and vice-president respectively of the Tokyo Higher Normal School. America was then our teacher in educational affairs, just as she had been in government affairs when Perry opened the country. From this time on, four higher normal schools were maintained by the government in various parts of the country for the training of secondary school teachers, while urban and other prefectural schools were employed for the training of grammar-school teachers. Of the latter there are ninety-three in all.

I. The Training of Grammar-School Teachers.

As to distribution, thirty prefectures support each two normal schools, nine have only one each, and out of forty-

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three prefectures, three urban prefectures, and one *Do* government, eight support three each. Of these ninety-three schools, forty-eight receive only male and thirty-six only female students, the remaining nine providing departments for both sexes. As to the number of students in attendance, 38 schools register each from 300-500 students, and the rest usually between 200 and 300, while the smallest school has 130 students. According to the latest figures, the total of all normal students in urban and other prefectural schools is over 23,800. Of these the males number more than 16,500 and the females 7,300. Annually these schools graduate 7,000 teachers (5,000 male, and 2,000 female).

However, as the population of Japan shows an annual increase of 600,000, the increase in primary schools, aside from mortality statistics, reaches a high figure and since many teachers retire every year even these 7,000 graduates are not sufficient to staff the schools. To meet this shortage, special teacher-training classes are provided in the normal schools, and these furnish 3,000 additional primary-school teachers. But even these do not supply the demand, so examinations are held and licenses issued to the applicants who pass successfully.

As to their training, normal students are divided into two classes—A and B. Those in the A class constitute the great majority. After graduating from the third year above the primary they enter the normal school and complete a four-years course. Those of the B class enter from middle schools or girls' middle schools, and take special pedagogic courses. The various normal schools have different courses, some for one and some for the other class. For the A class students, the normal schools furnish a course similar to that of middle schools, except that less time is spent on foreign languages and more on pedagogics. Under educational courses logic, pedagogy, psychology and methods of instruction are included. For the last year, a definite amount of practice teaching is required in the attached elementary model school. As to English, this is an optional study. Unlike the middle school curriculum, also, is the provision for the study of music and manual arts, while in addition either agricultural or commercial courses may be elected. In general, ethics, Japanese and Chinese classics, mathematics, geography, history, biology, physics, chemistry, civil law, economics, penmanship, drawing and athletics are the same as these subjects in the middle school.

As to women students, they are taught in addition to other subjects sewing and household science, and especially trained in methods of cherishing and teaching the children in the attached kindergartens. B class students have special courses in pedagogy and methods of teaching and must take practice teaching in the attached elementary schools just as A class students do.

Then, again, as to school expenses, there are two classes of students: Those who receive state aid and those who do not. Those of the former class, who are known as state-aided pupils, are required to teach for seven years after graduation in the case of males and in the case of females for five years, while B class students must devote one year after graduation to this obligatory service. The great bulk of the graduates of both classes serve longer than the required term, of course, and those teaching for

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twenty or thirty years after graduation are not few in number.

II. Education of Secondary-School Teachers.

There are now four higher normal schools in Japan. Those for men and women, respectively, located in Tokyo were established in 1872 and 1874 by the government. These are the pioneers in time. The one for men in Hiroshima was opened 18 years ago, and the one for women at Nara only 12 years ago. No urban or prefectural government has yet established a higher normal school anywhere. The graduates of these higher normal schools are qualified to teach in normal schools, boys' middle schools, girls' middle schools and other institutions of like degree in city or country. In addition graduates of the Imperial University and of private universities, as well as those who secure certificates by examination, are entitled to teach in schools of secondary grade. But the great majority of such instructors are graduates of the four higher normal schools, who have already passed the preliminary examination before entering the normal school.

The curriculum for these higher normal schools covers four years and in the schools for men there are three departments classified as below :—

		LITERATURE	
I	(A)	Ethics, pedagogy, history (major)	
	(B)	" " civics, economics (major)	
	(C)	" history, " " "	
		Japanese language and literature	"
II		Chinese classics	"
III		English language and literature	"
		SCIENCE	
I		Mathematics	"
II		Physics and chemistry	"
III	(A)	Biology and geography	"
	(B)	" " agriculture	"
		ATHLETICS	
I	(A)	Athletic exercises	"
	(B)	Jujitsu (or art of self-defense)	"
	(C)	Fencing	"

At Hiroshima in place of athletics an educational department is provided.

In women's higher normal schools also three departments are provided, viz., Literature, Science and Household Management, and students should take one course under each class in each department, and after graduation are qualified to teach the subject on which they have specialized.

The Tokyo Higher Normal Schoo has about 600 students, with 130 to 140 graduates each year; that at Hiroshima has 400 students and about 100 graduates annually. The Tokyo Higher Normal School for Women has about the same number and at Nara there are 260 students with seventy graduates a year. Thus there are in all 1,700 students and about 430 graduates each year. However, as there is a constant increase in secondary schools and the number of teachers retiring from the profession has proportionately increased in recent years, there is considerable difficulty in providing teachers and the 430 graduates are soon exhausted. In recent years the position of the teacher has appeared less attractive than that of the business man, and consequently many have deserted to join the ranks of the latter calling.

As to practice schools, these are supplied in the higher normal school by having primary and middle schools attached to the men's normal schools and primary and girls' middle to the women's, in addition to kindergartens.

Again we find state-aided students even in the higher normal schools, and here their obligatory terms of service are seven, three, and three years for men, and five, four, and three years for women, but here also we find that the term of service of most teachers is longer than this, not a few giving more than thirty years to the profession.

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VERSES

I.

Voices of the falling cherry-blossoms
Steal along the roji
Into the tea house . . .
Strange little thoughts,
Fragments of dreams,
Songs of forgotten poets
Whose language was silence.

II.

Summer in her flight
Stops to look back upon us for a spell . . .
Your eyes, my nightingale,
Sometimes make me think I ought to stay.

III.

Spring flowers sway,
Lotus blossoms nod in the mid-day heat,
Maple leaves flutter to earth,
The shamisen flings its soul on the gale.

—Rutland Hayhurst.

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A THUNDERSTORM

Tr. from Roka Tokutomi, by Yaichiro Isobe

WHEN he reached the town of Fuchū, the shades of evening had come down, enveloping the world in soot-like gloom. The houses had already been lighted, not so much because of night as because of the darkness of the sky. Patter! Patter! The heavy drops of rain, the harbinger of a thunderstorm, began to fall. Should he wait there till the storm was over? The hesitation lasted only a moment. His home was four *ri* away, and he was too eager to hasten back to it to wait for the passing of the storm. Moreover, there was no knowing when the storm would pass. He stepped into a shop on the roadside and bought a straw rain-coat. Tying his bathing-hat tightly on his head with a Japanese towel that he had carried in his girdle, he continued his walk speedily, though his legs had fairly stiffened from the fatigue of the day.

No sooner had he got out of the town than the black cloud overtook him and burst over his head. The downpour was literally a cataract. He wondered if numberless huge tanks of water in heaven had not been simultaneously broken. At the same moment there was a flash of purplish lightning, accompanied by a tremendous peal of thunder, as if a gunpowder magazine had exploded overhead. Almost suffocated with fright, he ran ahead instinctively, but soon slackened his pace, because he saw that he could by no means get out of the range of the thunderstorm. He was now midway between the town and the next village, and there was no single roof for him to take shelter under, nor was a single soul abroad but himself in this strife of the elements. There was a little pause in the rain, but immediately it began to pour down again with a vengeance. Down from the brim of his bathing-hat there fell thick serried lines of little waterfalls. His straw rain-coat availed him nothing, for he was drenched to the skin; both his pockets and his shoes were filled with water. He all but swam in the road, which was positively flooded. In the Cimmerian darkness, flashes of lightning, now purplish, now rosy, revealed strings of bead-like raindrops as thick as corded ropes. To his relief, however, the deafening rolls of thunder weakened into a distant rumbling, but this was of only short duration. As if with revengeful spite particularly directed against him, the thunder soon came back with redoubled force, and burst with a clap right over his head. Frightened out of his senses, he imagined a thousand fire crackers had been lighted all at once. The crash was as loud as if he had been struck with a leather whip of immense size and length. As often as it thundered, he involuntarily came to a standstill in horror. He was persuaded that the lightning was bound to strike at that time. He expected the occurrence every moment, and something within him told him that no doubt he would be the victim. He was the only living being walking on that

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part of the highway. If a living creature was to be struck by lightning, it would therefore be himself and no one else. After some internal struggle, he was at last reconciled to the idea of being killed by a thunderbolt. He was now ready to give up the ghost. With that resignation the image of his wife, who was at home three *ri* away, showed itself vividly to his mental eye. Quick as lightning, he looked back on the vista of his past life —the life of a middle-aged man, never so beautiful as it might have been. Many debts which he owed to his better half he called to mind; they sprang into his memory like the scarlet letter. He imagined what would be the fate of those bereft by his untimely death. There flashed into his brain that dreadful sentence from the Bible, "The one shall be taken, and the other left." He protested against the judgment, and yet he knew that all his protests were of no avail. Meanwhile, the peals of thunder had grown louder and louder, and every moment he expected the catastrophe to fall, but presently he was at ease; for his resignation filled him with a peculiar feeling of compassion towards himself and his wife and all living creatures. His spectacles got blurred, not with rain but with teardrops of pity. Thus with thunder as his companion, he trudged in the twilight a distance of two *ri* along the deserted highway.

By the time he entered the town of Chōfu, the storm had passed him and a distant rumbling of thunder was heard in the direction of Tokyo. The rain too slacked a little and presently it ceased. The twilight sky grew lighter at the same time. Night had not yet fallen. In the town of Chōfu, half a dozen persons, standing in the middle of the street, were noisily talking, with their gaze fixed on the ground. Something like smoke was rising from the earth. Probably lightning had struck there. A housewife, standing at the door of her house, greeted another across the street and said, "The lightning struck just as I went out to take the washing in. I rushed into the woodshed, and I was so terrified that I could not get out of it for a few minutes, try as I might."

When the storm was over and he was out of danger, he felt excessive weariness all over. He now felt the weight of his foreign clothes which were wet through. He shivered with cold. His feet ached. He was hungry. He dragged his feet heavily along the road. By the time he drew near to Takizaka, a long summer day had closed. It had ceased raining, but flashes of forked lightning were still visible in the northeastern sky.

When he reached within seven *chō* of his house, he spied something white in the darkness. It was no other than his wife. She had come there to meet her husband, accompanied by their dog, leaving the house with no one to look after it. "As your return was so late," said she, "I was anxious about your safety."

The papers the second day afterward reported that lightning had struck a boat on board of which were two men, on the Tama-gawa, a little below the ferry where he had crossed the river that afternoon and that the man sitting in the bow was killed instantly, while the one in the stern was safe. The news reminded him of that awful prophecy in the Scripture, "The one shall be taken, and the other left."

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JAPANESE PAINTING IN EARLY DAYS

IN ancient times there was nothing in Japan which could be looked upon as a religion, nor was any remarkable development of thought made. The civilization of a country has so close a connection with its religion, that its civilization can probably be measured by it. Especially religion exercises a great influence upon the fine and industrial arts. As the paintings and sculpture of a country can, in the early days, be considered religious works of art, the paintings and sculpture of Japan came to be regarded as works of art after Buddhism was introduced.

The oldest pictures and carvings in Japan are only the figures of men and beasts engraved on those clay coffins and *dotoku* which are unearthed in various places to-day. Anthropologically these belong to the relics of bygone ages and can simply be considered as the earliest attempts at painting and sculpture. Accordingly, they are worthless as works of art.

The first painter in Japan was Isuraga, who is mentioned in the *Nihon-gi*. It is a question whether he painted independently or not: it is probable that he drew merely patterns and figures. His descendants prospered, it is said, and became *yamato eshi* (Yamato painters) and *kawachi-eshi* (Kawachi painters). Even these persons were the offspring of one who was naturalized in Japan; so that their works cannot be said to be peculiar to Japan. Later, in the twelfth year (552 A.D.) of the Emperor Kimmei's reign Buddhism was introduced from Korea; and in Japan, where there was at that time no religion worthy of the term, it immediately became prosperous in spite of various disturbances; and temples were built. At the same time the continental fine arts spread themselves and overpowered the proper arts of Japan. It is true that Japanese people, influenced by Buddhism, underwent a great change in thought, but they did not lose their national traits on this account.

Japanese people can by nature assimilate foreign civilization. They accept it, melt it according to their national customs, digest the different phases of it, and thus form a new phase. So, when the Buddhist fine arts were brought in, they soon overspread the whole country; and a new fine art was created before half a century was gone. Sculpture was the chief fine art previous to the Heian period, and painting was subordinate, Japanese fine art in its early days may well be said to have been Buddhist fine art. Among the early painters was Hakka in the reign of the Emperor Sushun; he painted Buddhist pictures. In the reign of the Empress Suiko there was Tori, who was skillful in engraving and painting. Doncho, a Korean priest,

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though not mentioned in history, seems to have drawn pictures. As Buddhism grew more flourishing, painting became gradually thriving. In the first year (701 A.D.) of the Emperor Mommu's reign, when the Taiho Ordinance was enacted, an *Edakumi-no-Tsukasa* or Painting Bureau was for the first time established at court: this was the forerunner of the Painting Department of the Heian period. In the *Edakumi-no-Tsukasa* they did not paint many Buddhist pictures, but chiefly those intended to decorate the furniture and halls necessary for the Imperial ceremonies. And Buddhist pictures were, of course, painted, as the Imperial ceremonies had close connections with Buddhism. With the establishment of the *Edakumi-no-Tsukasa*, the Imperial authorities employed painters in the temples of various districts to paint Buddhist pictures. In the Nara and Tempyo periods officials were placed specially for this purpose in the Todaiji, Kofukuji, Horyuji, Daianji, Yakushiji, Toshodaiji, etc. In the Tempyo period artists were received with distinction and painters rose in rank; and the chief officer of the *Edakumi-no-Tsukasa* was also promoted in rank to the dignity of Sho Roku-i. But almost all the artists of the earliest times were foreigners, and even in the Tempyo period works of art were produced by foreigners. The Daibutsu in the Todaiji, which was cast in the nineteenth year of Tempyo (747 A.D.), was the work of foreigners. So the paintings executed before and in the Tempyo period were mere transplantings of the continental arts blended with a few Japanese peculiarities.

The famous oldest picture that still remains in Japan is that drawn on the *tamamushi* sanctuary, which is deposited in the *Kondo* or Golden Hall of the Horyuji temple at Nara. The front part of the sanctuary is decorated with a picture, its whole form being like a small shrine. It is a little higher than an ordinary man. Though there is no authentic record, it is probable that the sanctuary was made in the reign of the Empress Suiko (593–628 A.D.). In it there are two statues of Bosatsu and Kongoriki-o; and the four sides of the stand are adorned with pictures relating to Sakya. The pigment is plumbic oxide produced in Persia. From the shape of the persons painted, it is clear the influence thereon of Buddhist statues of the Sui-ko epoch was united with the painting manner of the Riku-cho epoch in China. Hence if we reflect thereon we must conclude that the pictures of that period were influenced by continental Art. The pictures are decorative but represent a historical fact. The wall-paintings of the *Kondo* of the Horyuji are a great work that represents the pictures of those days. On each of the four walls is painted a picture of Buddha; on the West wall is painted *Amida*, on the East wall is painted *Amida*, on the South Hoçso and on the North Myoō Seishi; and the eight other walls are adorned with a picture of Bosatsu each of colossal proportions. Judging from the pigment used, we see that these are influenced by the fine arts in the western part of India. White earth was employed on the walls over which was applied Toresi pigment. Apart from the historical relations, the pictures excel in form and colour, and are as famous as the wall-paintings at Ajanta. Among the noted religious pictures in the Tempyo period is numbered the picture of an angel named Kissho, which is owned by the Yakushiji, in Yamato.

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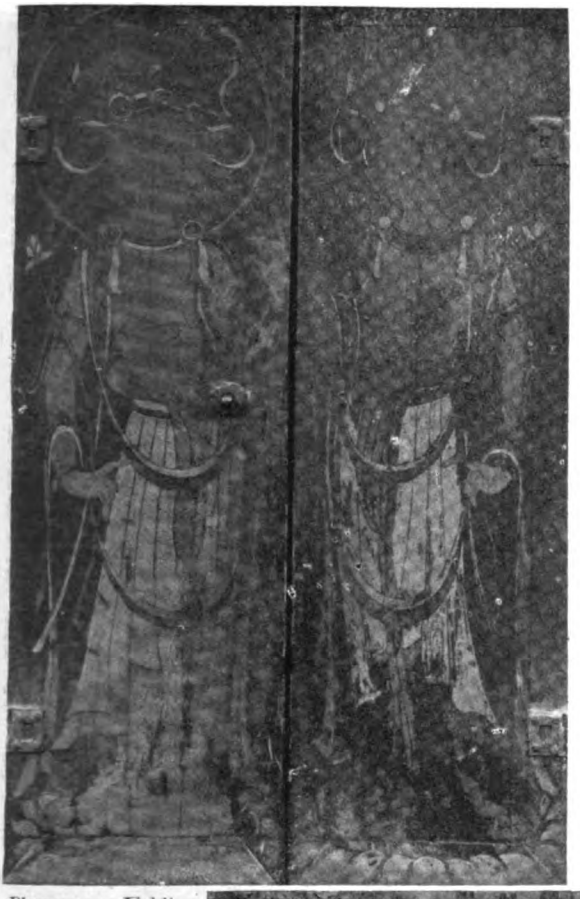

Pictures on Folding Doors of Small Iridescent Shrine

Wall-Painting in Kondo

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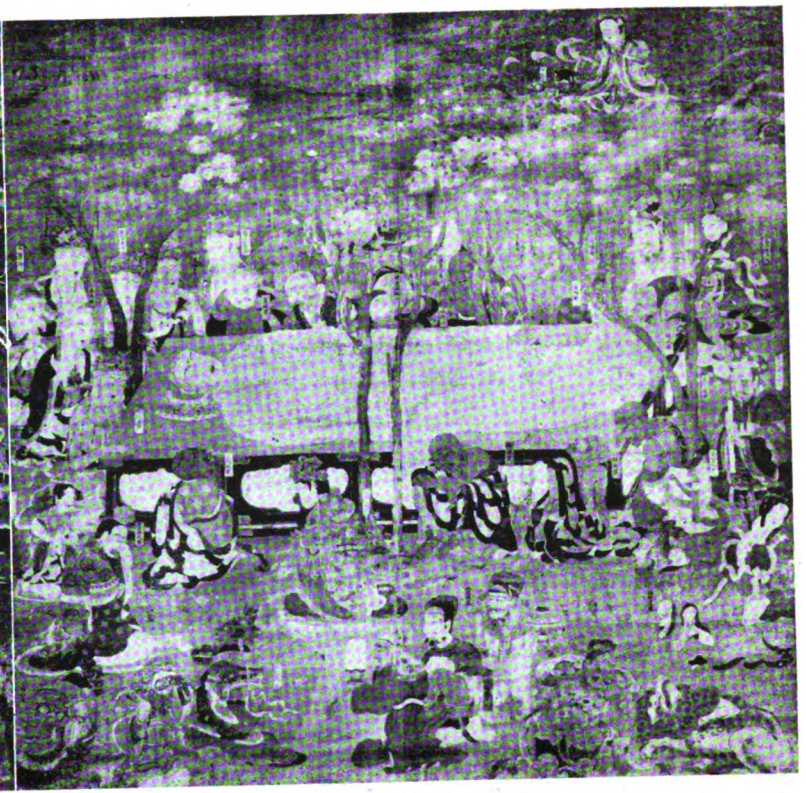
Mandâra of Taema Temple, Yamato



Painting of Nirvâna, Kōyasan

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It is painted on a piece of hempen cloth and resembles an oil-painting. The pigments are of melted glue; the colouring is thick. In it we see the origin of Japanese painting. Several years ago in the JAPAN MAGAZINE a picture of Yamato Toyema Mandara was published and at Nara where many art treasures are preserved in Shoso-in, it is to be found as a relic of the art of that period. We see that Buddhist fine arts had by this time got blended with the Japanese national traits. Doubtless Japanese painting made wonderful progress in these days. Later, in the Heian period the history of painting becomes clearer; and the circumstances of society influenced the art of painting to develop more and more. Priest Kukai, who contributed much to the reformation of religious liberal arts, is still remembered as excellent in handwriting, engraving, painting, and preaching. His contemporary, Kudara-no-Kawanari (782–853 A.D.), as history tells us, was skilled in painting. The following episode is told of him:

"A servant of a certain nobleman was walking along a street, with a look of extreme uneasiness. On seeing him, Kawanari asked him the reason. The servant replied that he had lost his master's child while passing through a crowded place, and that the child had not yet been found. The painter inquired of him how the boy looked, and painted a picture of him as the servant described him. And it is said that the picture resembled the child to the life."

This shows that Kawanari was a master hand at painting, and at the same time that drawing from life was practiced in Japanese painting. From this period the subjects of paintings became multifarious, but it would be difficult to assign true positions to the pictures of these days in the history of painting. Next to Kawanari there appeared Kose-no-Kanaoka. He was a distinguished painter—one to be especially mentioned in the history of painting. As has been already stated, Japanese paintings of ancient time were childish, and though influenced by continental civilization, were not free from imitation. The Tempyo, Konin and Kampyo years passed, when Kanaoka appeared. He availed himself of his predecessors' excellent skill, and painted Buddhist pictures and others with an elaborate art. He painted with a peculiar art of his own with a tinge of Chinese painting. It was not by chance that the *Kokin Shu*, an excellent collection of Japanese verses, appeared in those days. The master hand Kanaoka exhibited both the thought and art peculiar to Japan at their best; he possessed both vigour and nicety. But as years passed by, nicety and elegance alone came to be found in fine arts as well as in literature.

In the Heian period painting made a special development, and noted painters appeared. It was as much owing to Buddhism as to the power of society. In the Tempyo period exoteric Buddhism was prevalent, but in the Heian period esoteric Buddhism became popular. The latter served specially to encourage the development of painting. This esoteric Buddhism was what might be called an artistic religion. It was connected with every branch of art and made much of painting. Sculpture, music and handwriting made progress on account of this. As for Buddhist painting, however, it was an imitation of foreign art and displayed few national characteristics. With the appearance of Friar Eshin the

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features peculiar to Japan manifested themselves. The fact will be made clear by studying the idea and art sentiment.

To give a rough sketch of the Buddhist pictures in the Heian period, they are vigorous and profound. Among them are pictures of esoteric Buddhism, such as likenesses of Fudo Myo-o and Go-daison. In Mount Koya a likeness of Fudo still exists, which is a *magnum opus* from the beginning of the Heian period. The image of Fudo is, in fact, simple, and always has a definite form. It sits on a rock, and though not nice in figure, is godlike and occult-looking. Next, the painting of exoteric Buddhism is full of elegance and precision. The picture of Fugen Bosatsu, one of the master-works of the kind, is owned by the Tokyo Imperial Museum. It seems that this was painted by taking as a model a real beauty; it has a romantic figure and a charming face; it is like a real person and has dignity As for the way of painting, the outlines are slender and graceful, the colouring thick and dense, and the pigments red and green are much used. In those days the belief in the *Hokke* sect was prevalent. It is supposed that this and similar pictures were painted by some first-rate artists to please the feminine devotees. This forms a conspicuous contrast to the former, which is profound and mysterious.

Subsequently designs became more complicated, and natural scenery was combined with the likeness of Buddha. A representative work of this sort is the picture of Nirvana, which belongs to the Kongobu Temple in Mount Koya. It is about nine feet square; in the seat of honour Buddha lies at full length, surrounded by all beings, both heavenly and earthly. Of all the pictures of Nirvana this may be the best in point of expression. Moreover, what makes this picture valuable is, that it has an inscription in one corner. No other picture in those days had such. Here began a more complicated method of composition; and painting became more natural. A picture of Amitabha's rebirth is possessed by the Kongobu Temple in Koya; it represents Amitabha and various Bodhisattvas on a cloud; the latter are playing on musical instruments. It is full of change: the Bodhisattvas are above a pond; on the left side are mountains. Natural beauties are displayed to the full. These are the features found in the pictures of the Heian period.

During the years of Bunji the political power was transferred from Kyoto to Kamakura, but Kyoto was still the city for painting. And the military men of Kamakura seem to have endeavoured to protect it. In painting, the old styles of the Heian period were followed. If there were some new inventions occasionally, they were very few. Religious pictures remained unchanged in character, but showed greater progress in art. From these days the distinction between various schools became manifest. In Buddhist painting the Kose and Takuma schools stood up against each other. A representative work of the latter is a folding-screen in the Toji, which was painted by Takuma Shoga in the second year of Kankyu. Influenced by close-drawn painting, its outlines are drawn in black. Thus the Buddhist pictures in Japan passed from the Heian period to the Kamakura period, when they were at their height. In the Ashikaga period few religious pictures were painted except those of Kwannon, in white, and of Rakan but these were so freely drawn that the personages represented seem true to life, Strickly speaking, they are not pictures of religion, but quite different in thought and art. It is strange if these are derived from the Zen sect, a school of Buddhism.

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JAPAN NOW AND THIRTY-TWO YEARS AGO

By ELLA F. GOOGINS

A second summer in Japan with thirty-two years intervening naturally keeps one's mind in a state of constant comparison.

The palatial steamers flashing us a welcome by wireless before land is sighted and crowded to their utmost capacity are a striking contrast to the very inferior boats of long ago whose only recommendation was that they would at last land you in beautiful Japan if you would only wait patiently.

In place of the strange thrill at the first sight of an Oriental city, one has a feeling of returning to a familiar scene, though impossible to recognize any details in cosmopolitan Yokohama after so long an absence.

The cherry-blossoms in all their glory were here to wave their bright welcome and what indeed would a spring in Japan be without them to usher in the joy of summertime!

Without delay we hastened to accept the gracious invitation of Mr. and Mrs. Asano, and in company with many of our fellow passengers of the *Korea Maru* were entertained in their most hospitable home in Tokyo.

The comfortable means of travel of this day allures one to see this country beautiful, for there are no dull monotonous stretches to be traversed, but everywhere a panorama of beauty greets the eye—mountains clothed in verdure, dashing, foaming streams, stately groves, or fascinating fields with their varied shapes and vegetation; so the hours pass pleasantly and ere we know it we find ourselves at Nikko—the place we loved so well thirty-two years ago, only then a *kuruma* ride of twenty-one miles was necessary to reach it from the nearest railroad point. But even the electric cars running through its streets have not changed its beauty—the same old cryptomeria trees, the foaming, sparkling mountain stream, the fascinating temples still charm us as of yore.

Then the north country—Sendai, Morioka, Takayama, Matsushima! Oh, who could ever forget a sail on Matsushima Bay with a matchless sunset and silvery moonrise to set off its beauties?

In the south, we visit Kyoto with its priceless treasures—its palace, its castle and its temples, and nearby Momoyama with the sacred tombs of the Emperor Meiji and his consort the Empress Shoken upon the hillside; also the shrine of General Nogi which every Japanese loves.

Osaka, so very different with its Eiffel Tower and its great commercial interests, next claims attention; then Kobe, built on the hills overlooking the great ocean, and Himeji with its interesting ancient castle and narrow, walled streets.

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The last weeks of our stay were claimed by the famous summer resort in the mountains, Karuizawa—where the gathering of foreign residents from all parts of Japan makes the days pass in pleasant social intercourse as we fare together up the mountain paths to gain a far stretching view of beauty, or wander through the woods learning of the flowers, trees, and birds found hereabouts.

But of still greater interest is the life of this Island Empire, and especially the boys and girls who are to be the men and women of tomorrow now Japan is taking her place among the nations of the earth.

One of the most encouraging signs of the times is the great desire for education everywhere noted. Schools all over Japan are crowded, and many are turned away for lack of accommodations. One young girl in Tokyo when asked what school she was attending replied, "Dental college." When we expressed surprise at her choice we were told that this was the only school open to her and of course she must have a diploma of some kind.

It has been a delight to visit many of these schools and see the eagerness with which the students are carrying on their work, from the primary grades to the universities. The interest in the education of girls is a most hopeful sign, for they more than any others will mold the character of the nation.

It has been our privilege to have two perfect views of dear old Fujiyama and when the *Empress of Russia* moves out of the harbor a few days hence our greatest desire is that our last farewell from the shores of beautiful Japan may be the uncovering of its lofty head from the heavy mists which so often enshroud it in the summer time.

Chicago, Ill., U. S. A.

Sei daseba

Koru mamonashi

Mizuguruma.

If but the wheel be diligent

The water has no time to freeze.

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KARUIZAWA—PAST AND PRESENT

"When Time, who steals our years away,
Shall steal our pleasures, too,
The mem'ry of the past will stay,
And half our joys renew."

—*T. Moore*

It was in the early autumn of 1886 that I returned from Kaga to Tokyo by way of Toyama and Naoetsu, passing through Karuizawa—then so different from the popular resort it has become today.

I had been spending a month in Matto, a Kaga town fondly remembered as the home of Madame Chiyo the poetess who wrote those oft-quoted lines about the morning glory and the bucket:

"Asagao ni
Tsurube torarete—
Morai mizu."

When I came to Shinshu, I passed through the historic localities of Kawanakajima, Ueda, Zenkoji, Komoro and Karuizawa, with the climb up Usui Toge to stretch my muscles. With almost as scant a supply of luggage as the Fuji pilgrim carries, I made my return to Tokyo on foot, but the impressions received on that long-ago trip are curiously vivid and sweet still, especially after visiting Karuizawa in recent years under conditions changed both subjectively and objectively.

Perhaps my tastes might be glimpsed by a record of the memories of that youthful walking trip which remain most pleasingly in my mind. Such are the old Buddhist temple of Zenkoji, the savory buckwheat noodles of Sarashina, the famous battlefield of Kawanakajima where Takeda Shingen's army fought with Uesugi Kenshin's forces from Echigo in the 16th century, and especially and most sweet the rest in a tea-house on the summit of Mt. Usui where the aged caretaker showed me a kakemono containing an autographed poem by Shozan Sakuma of the Matsushiro clan, one of the outstanding figures of modern Japanese history. The lines may be roughly translated thus:

"On my gallant steed, all freshly equipped
for the ride,
I left the castle behind, and, trusting all to
my horse,
Was careless how many the leagues
might be which he covered so fleetly,
As I viewed, from my soft-padded saddle,
The sun, that streamed through the branches
Of the forest enchanting about me,
And heard far away on the banks
Of the rocky Kiso below,
Wind-borne, those hoof-beats resounding."

This Shozan Sakuma was a scholar and statesman, belonging to the progressive party more than threescore years ago. He planned to introduce Western ideas into his native land and was a blithe spirit full of vitality as we may see from the above lines, but alas! he was all too early cut off by the hand of a deadly conservative assassin as he was riding an ironshod horse near Kyoto on a foreign

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saddle and dressed in Western style. This was in 1854.

But to return to my musings. Time, which passes like an arrow, had brought to me thirty-five years of strange experiences and to Karuizawa no less marked transformations. After nearly a quarter of a century spent abroad I was again in this little mountain village, which from a post town at the junction of two main roads had now become a thriving vacation resort—cosmopolitan and sophisticated its guests appear indeed; its natural charms, however, are in no least degree impaired but if anything are rather more "intriguing," as my little Boston friend would say. Formerly Karuizawa was a tiny hamlet periodically enlivened by daimyo processions, when these feudal lords went down to Yedo for a visit or returned from paying their respects to their suzerain at the Tokugawa castle, five decades ago. And now, how did the hamlet become so changed, I hear my foreign readers asking.

Its natural advantages were noted by the "venerable"—was he always venerable, one wonders—Archdeacon Shaw of the Anglican Church, and upon his recommendation foreign missionaries from all over Japan and even from China, Korea, and Formosa began coming here and now the Japanese people as well as foreigners of many nationalities and creeds have discovered its charms and are invading its solitudes. The hills and valleys are dotted over with more than a thousand rustic "cottages," some being really quite pretentious, for example, the residences of the Japanese nobility in the southwest part of the town, the Mikasa Hotel, etc. But are the traveling facilities still limited to sedan chairs and horses backs, you may naturally inquire. Not so, we reply, as since 1893, a fine new railroad has connected Karuizawa with Tokyo, and now many trains both night and day carry the throngs who pass back and forth almost with the frequency of "commuters." In place of the steep climb up over Usui Toge we now approach Karuizawa by the new railway extending for 14,644 feet between Yokogawa and Kuma-no-taira and traversing 26 tunnels. There is no smoke as the rack railway is in use, electricity being the power employed. This is the shortest but most precipitous of three proposed routes. The names of the chief engineers who carried this work through to completion should be gratefully remembered. They are: Eiichiro Homma, Saburo Yoshikawa and Shinshiro Watanabe.

Speaking of this famous Usui Toge 4,000 ft. above sea level, I am reminded of the old tale connected with this pass. It is said that when Yamato Take, a prince and brave general, son of Emperor Keiko (112 A.D.) passed over this mountain on his way back to the Western capital after subduing the eastern barbarians, he cried out pathetically "Azuma!" (my dear wife) as he looked back eastward over the divide. He was pining for his lost Princess Tachibana who had met a tragic death by throwing herself amidst the raging billows of Sagami Sea to save her husband by thus propitiating the goddess. Since then almost twenty centuries have elapsed and what wonderful changes have taken place! What scientific discoveries! What mechanical inventions! Karuizawa and its surroundings show striking examples of these changes.

Karuizawa, beautiful for situation, is on a plateau at the base of Mt. Asama

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(3,276 ft. above sea level). Asama lies to the north, one of the largest of active volcanoes (8,184 ft.). The ascent and return may be made from Karuizawa in a single day, though parties more frequently start at night to avoid the heat. Atago-Yama, a conical hill, lies about ¾ mile from the town. From one of the picturesque cottages situated near the curious rocks shaped like a pipe organ, a little below the summit, we can see fine panoramic views in three directions. At sunset, especially, the colors are gorgeous and the view inspiring.

Hanare-Yama lies two miles west of town. The summit may be reached in 1½ hours of stiff climbing. Near the foothills lies Lake Kumoba, full of cool, crystal-clear water and suitable for boating. A modern market is established in the center of the valley, and a summer university to the south which attracts many students. Near the main street and the Karuizawa Hotel are the Auditorium or Tabernacle, the junior building, tennis courts and farther out the baseball ground.

Continuing one's walk to the southward Yagasaki-Yama or Prospect Point is met with, a triangular peak near the station from which a fine view of the surrounding mountains may be had, while Kamado-Iwa or "Pulpit Rock" is a favorite spot nearby.

Usui Toge (4,000 ft.) is 1½ miles northeast of town and was once considered an important point on the Nakasendo highway. The view from the top is glorious on a fine day, embracing as it does Mts. Asama, Myogi, Haruna, Akagi, the Chichibu ranges, Yatsuga-dake and the Japan Alps. We may even catch a glimpse of Fuji San from the highest point, it is said. Especially fine is the scenery in October when the autumn foliage sets the hills ablaze.

We shall not attempt to catalogue the thousand varieties of wild flowers and ferns which botanists find in the regions about Karuizawa, but we cannot forbear to mention a few of the most beautiful trees and plants. Of the trees everyone notes the larch, so characteristic of this mountain region, while the cryptomeria, fir, Paulownia, cypress, maples, wild chestnut, walnut, birch, keyaki, kashiwa, maki, the wild cherry and the plum are also seen.

The hills and valleys are carpeted as with silk brocade with lovely wild flowers. Especially beloved are the *nanakusa*, or seven varieties, viz., kikyo, karukaya, ominameshi, nadeshiko, susuki, kuzu and hagi or lespedeza (red and white). Then, besides these, there is the exquisite wild clematis, tiger and mountain lilies, gentians and the chamber chrysanthemum, while certain varieties of orchids and many kinds of ferns are found along the brookside. Thistles and wild hydrangea and flowerless wistaria vines are also seen, while in woodsy places *bambusa nana* abounds. In private gardens the old favorities grow profusely, viz., asters, dahlias, cosmos, primroses, flax, geraniums, nasturtiums and morning-glories.

Shinano being a province where fruit is abundant—the best jams often bearing the Shinshu trade mark—we are not surprised to see peach and apple and plum orchards and canning factories for their fruits; also mulberry bushes and filature factories for the silk that makes Shinano's reputation.

While there are no large rivers, we have

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two streams—the Kawagoe Nakagawa and Kumoba-gawa—running through the valley, while the Usui river, an ice-cold crystal stream, takes its rise near the Toge of the same name. About 1/3 mile from this spot the twin waterfalls "Odaki" and "Medaki" (male and female falls) may be noted.

And what shall we say of hotels? There are three foreign-style—in the centre the "Karuizawa," the "Mampei" on the east, and the distant "Mikasa" toward the southwest; also two Japanese inns, the Bansho ken and the Tsuruya. The latter is an unpretentious but remarkably satisfactory summer home, as it is safe, clean, convenient, and furnished with foreign as well as Japanese food at moderate prices, not to speak of the ice cream, which is deservedly popular. Besides a billiard table and reception room, there is a small but well-selected stock of books. We noticed especially the handbooks on plants of this region by Miyoshi and Makino and Konishi, Tolstoi's "War and Peace" in Japanese, "Die Versunkene Glocke," by Hauptmann, in Japanese and English, Dumas' "Tartarin de Tarascon," and "Nature and Man" by Tokutomi Roka (Eng. tr.), the latter a charming book of stories and essays exactly suited for vacation reading. Many of these describe Sagami bay scenes but the paragraphs below refer to Shinano's mountains. I cannot refrain from inserting them here:

"THE SOUND OF THE USUI

"One day in autumn of a certain year, wishing to enjoy the autumnal scenery of Usui, I left Karuizawa all by myself and groped my way through the old pass. About a mile down from the summit of Mt. Usui the red leaves had already fallen; only green pine trees here and there were seen to decorate the bare mountain; the view was lonely yet charming, and even worthy of being painted or sung about. Going farther down, I saw the whole mountain was covered witn withered miscanthus; perhaps, the autumn being old, the mountain too became gray-haired.

"Suddenly the sky in the direction of Asama-ga-take began to be overcast, and though the sun was still shining upon the foot of the mountain, yet on the top a drop or two of rain was dripping onto my hat, and I murmured an old poem:

"Shigururu ya hitori wakeyuku
Kaya no Yama."
(Alone in the dr zzling mists, I stroll
about the miscanthus hill.)

Thus humming to myself I went on, but the drizzle was falling ever harder and the miscanthus of the whole mountain made a busy sound. It shook as if men were walking about in its midst. While I stood there a little while, holding up an umbrella, the drizzle suddenly stopped, and the stillness that followed was something inspiring. Then my mind became as clear and serene as water, just as the poet signifies in these words: "In the bosom of the mountain a man naturally becomes good." I heard somewhere a note of divine music which filled the mountain. Ah! it was the sound of the river Usui running down to the bottom of the far-away valley."

While calling on a friend in Komoro several stations farther west this summer, my interest was greatly excited by one of his highly prized treasures. This was the original of the martial order written under the seal of the Lord Shingen Takeda mentioned in the first part of this sketch, about 1560 A.D., and runs thus:

"By this flying intelligence ye officers and men are hereby notified that the Echigo army's attack is expected at Kawanakajima, Shinshu, in the coming Year of the Cock. Kansuke Yamamoto will conduct a military catechism and it is required that all preparations be completed during this winter in readiness for the coming campaign. Wherefore all ye officers and men should promptly be in

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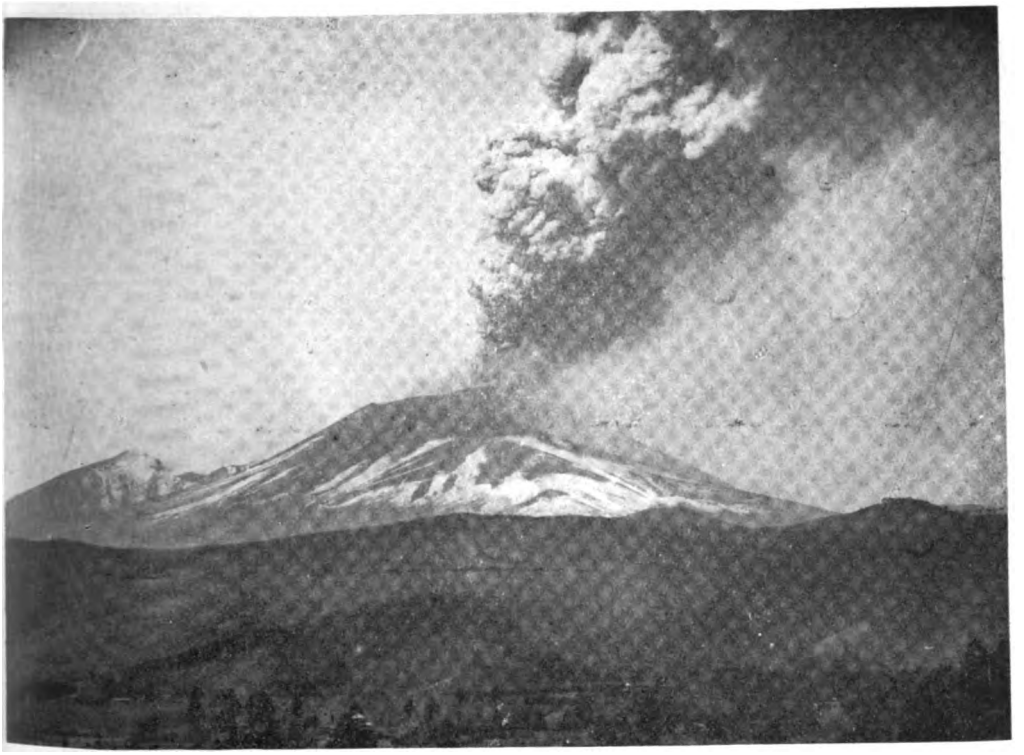
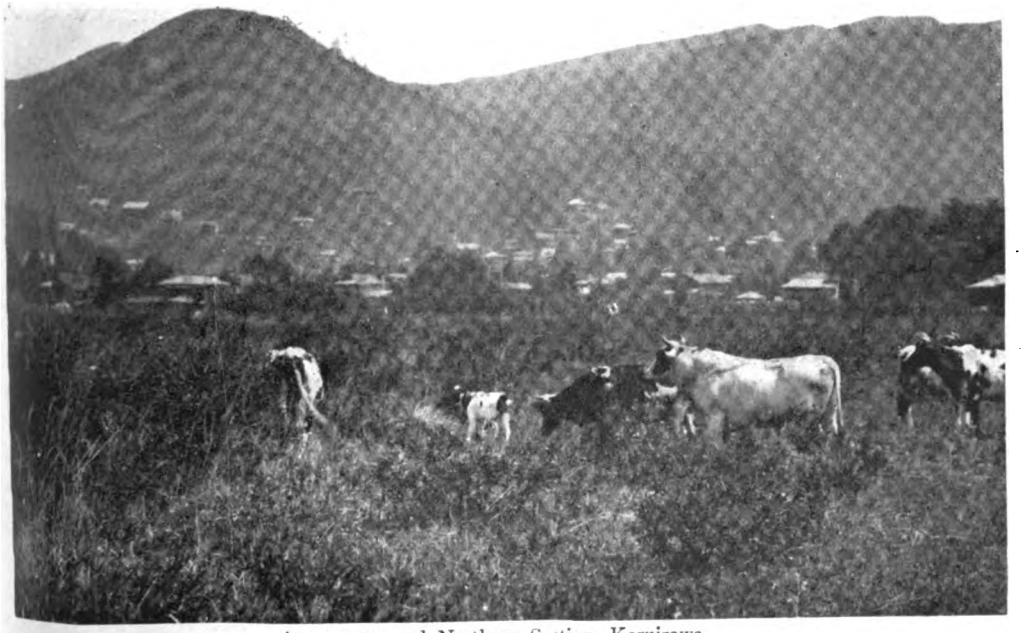


Mt. Asama from Karuizawa, Shinano



Atago-yama and Northern Section, Karuizawa

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Polish Orphans at Zojoji

World's Sunday School Convention Delegates

Arrival of New German Envoy Dr. Solf in Tokyo

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attendance at the Castle the fourth hour of the fifteenth day without fail. This flying message should be returned to us by the one who receives it last.

Shingen (seal)
Baba Mino-no-kami, Nobufusa
Naito Shuri-no-kami, Masatoyo
Yamagata Saburobei, Masakage
Takasaka Danjo, Masanari etc."

The long list of signatures contained the name of an ancestor of my host. Another gllmpse of this honest man's tastes and personality was obtained from the kakemono hanging in the place of honor in his home. It was a lithographed quotation from Fukuzawa setting forth the noted educator's ideas on individual ethics, home life, etc.

Later we visited the park at Komoro called "Kaiko En" on the site of an ancient castle erected by Kansuke Yamamoto, Shingen's field marshal. It was formerly considered an impregnable fortress and called "Nabefuta" (pan lid) Castle, the only visible sign of the obscurely placed fortification being the main gate or "lid." The postern faces the deep Chikuma river. "This property still belongs to Makino, our old feudal lord," I was informed. "But if it should be donated by him to the town, the citizens would beautify and adorn it in a more modern fashion, it is believed." The Yamashiro ken, in this wild sweet place, furnished us a most appetizing Japanese luncheon.

Shinshu is indeed full of lovely scenery, Romantic and historic spots abound, but this rambling description is all too long and I must content myself with one more poem to celebrate its glories. This is by Tanehisa Unagami, and runs thus:

"There are three towering peaks in
Shinano land—
Note well their names: Kurai-Yama
(honorable);
Eboshi-yama (a noble's headdress);
Kamuri-yama (a crown).
Do not pass them by without a glance.
O valiant one, put on thy hero's helmet!
O kingly knight, make haste to win thy crown!
As a faithful guard, protecting thy sovereign,
As an honorable minister, serving thy nation,
Let thy name be enrolled on the age-long
records!"

Hana no yume, Kikitaki cho ni,
Koe no nashi.

It has no voice, the butterfly,
Whose dream of flowers I fain would learn.

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TWILIGHT STORIES

Kyuo's Moral Tales

The Two Frogs

A Frog who lived in Kyoto had long wished to see Osaka. One spring, he set out hoping at last to realise his long-cherished desire. Passing through Nishi-no-oka, Nishi-kaido and Yamazaki, he crept up Mount Tenno.

Now another frog left Osaka at about the same time for the Miyako to see the sights, and climbed up Mount Tenno after passing Nishi-kaido, Segawa, Akutagawa, Takatsuki and Yamazaki. The two frogs happened to meet at the summit, and being brethren, spoke their minds frankly to each other.

"We are very tired," said they, "and yet have come only halfway. We shall be fatigued to death when we arrive at our destination. Here we are at the top of the famous Tenno-zan, from whence we can look down over both Kyoto and Osaka. Let us stand on tiptoe and take a look, and thus we shall see our heart's desire and be saved from further fatigue."

Both agreed to the plan and stood up to view the prospect o'er.

"Dear me!" cried the Kyoto frog, gazing afar; "the renowned sights of Osaka are really the same as those of Kyoto. I think it better to go back than to finish the journey with such difficulty."

"Pish!" ejaculated the Osaka frog, with a scornful laugh, and winking his eye; "I heard Kyoto was a town of blossoms, but now find it is quite similar to Osaka. So I, too, shall go home at once."

The two frogs accordingly bade farewell to each other and hopped slowly back. Each saw what was behind instead of what was before since,

Jumping always on all fours, alack!
The frog has eyes but in his back.

The Proud Topshell

The topshell is a fish with a strong outer shell. Every time he thinks himself in danger, he shuts his lid from inside and sets himself at ease.

"Hullo, Mr. Topshell," said a sea-bream one day to his neighbor; "you are unassailable. If you shut your lid from within, nobody outside can hurt you. I am quite envious of you!"

At these words the topshell, twirling his moustache, answered, "You say so, but my shell is not so strong as you think it is. However, I consider myself fairly safe in this tight case of mine, and—"

All of a sudden a terrible noise was heard. The topshell quickly closed his lid and remained silent. "What can it be?" thought he, after awhile. "Was it a net or a fish-hook? Considering such dangers, it is necessary to be safely fortified. The sea-bream and the sea-bass must have been caught. I am very sorry for them, but as for myself, I am happy to find I am still safe and sound."

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Some time afterwards the topshell opened his lid, thinking himself free from all danger, and looked about. He found he was not in the sea at all, but at a fishmonger's shop!

The Miraculous Dolls

INOUE HARIMA was a noted *joruri* reciter, who set various ballad dramas to music. Once he composed a play in five acts, entitled the "Battle of Ichi-no-tani." In order to stage it, he had the puppets specially made by the best artisans of those days. As for the puppet-workers, they worked their marionettes so admirably to the accompaniment of Harima's melodious recitative, that all Osaka spoke highly of the show. The performance continued for many days.

It was a February night, long after the theatre was closed. The rain was drizzling; the night was dreary. Nothing was heard save the sound of the bell in the Sennichi Temple and the croaking of the frogs. The two keepers of the green-room, wrapped in the feeble light of a lamp, were soundly asleep. The night was far advanced. Suddenly human footsteps awoke them; they cautiously raised their heads and looked about. To their great astonishment, the dumb puppets were divided into two groups and fighting desperately as if they were real persons. A little afterwards a doll named Etchu-no-jiro appeared from one side with an air of composure, whilst another, Sato Tsuginobu by name, advanced from the other side. These two kept clashing swords for about an hour; then withdrew quite fatigued. Tsuginobu, stroking his waist, sat himself down; Jiro slowly went down into the yard and quaffed water from a ladle. The smacking sound was clearly heard. Then Atsumori's puppet made his appearance and embraced a maiden doll; and then various other puppets emerged and performed various antics. The scene, which had been frightful to the keepers, now became amusing. All night long the puppets kept frisking about, but towards dawn they stopped.

The keepers of the green-room wondered at what they had witnessed. They went to the manager and told him about it. All present, clapping their hands, cried, "How strange! how wonderful!" There was an old wag named Shizo among them. "There are many instances," said he with a grave look, "of dolls fighting with one another. But I wonder how a doll can drink water."

Early the next morning the booking clerks and porters went in a body to the yard, where one of the puppets was said to have drunk water. A badger suddenly sprang out from under the floor and ran away in the direction of Imamiya. This was the only thing they discovered.

The Golden Dish

IT showered suddenly, and Mount Ikoma became invisible. At sunset a tradesman was hastening back to Hirano. As he went trudging on as far as Iki-tsugi-no-mizu, where in days of yore Narihira is said always to have reposed himself on his way to Takayasu, an old man of above eighty appeared and said to him, "I am very old and weak, as you see. It is so hard for a man of my age to climb up such mountainous paths. Would you kindly carry me on your back a little way, sir?"

"It would be an easy thing," answered the other; "but I am afraid I cannot comply with your request, for I am already carrying a heavy burden."

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"I shall not hang heavy," said the old man, as he jumped upon the load like a bird.

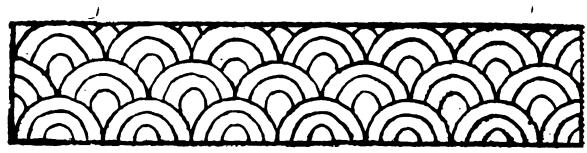
They had come about three miles, when the rain ceased and the old man jumped down under the shade of a pine avenue. "You must be very tired," said he to his fellow-traveller. "Pray drink some wine to refresh yourself."

But the old man did not seem to have about him anything like a bottle of wine. With a look of wonder the tradesman approached. At this moment his companion exhaled two or three puffs of breath, and lo! there appeared a nice little cask of wine. With some more exhalations he produced a few golden dishes. At this sight the younger man was greatly taken aback. What made him most astonished, however, was that this singular old man next blew out a pretty girl of about fifteen. She had a *biwa* or lute, and played on it skilfully. The two men drank more and more, and soon became intoxicated. Then, to make them sober, the old man produced some melons such as were not usually to be had at this time of year.

While they were enjoying themselves as if they were in paradise, the old man fell fast asleep and snored. Thereupon the maiden said to the tradesman in a whisper, "I have a dear lover whom I long to see. Will you permit me to do so while my old master is asleep?" The man nodded assent. The girl forthwith breathed out her wish, and a lad of about twenty made his appearance. He bowed to the tradesman. The two lovers walked about, hand in hand, singing a song, and then passed out of sight.

The younger traveller feared that the old man would awaken before the lovers returned. He felt nervous every time the sleeper moved. But the young man and the girl soon came back and the latter at once swallowed the former. Then the old man awakened, and swallowed the woman and all the things he had produced, excepting one golden dish. He gave this to the tradesman. Then they both talked on various topics until it was dark. The wind rustled among the pine-trees and the old man disappeared.

With the golden dish which the strange old man had left him, the tradesman went home and told the marvelous story to everybody he met. Some said it must be Shoma Sennin, who passed from Sumiyoshi to Ikoma every day.



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ICHIRYUSAI HIROSHIGE

THE two color prints (chromoxylographs) inserted in this number of the JAPAN MAGAZINE are taken from Hiroshige's famous "One Hundred Views of Yedo," the work of his later years.

One of these views shows the Kasumigaseki district and the time is evidently the 7th of January. This is near where the Imperial Detached Palace and the Foreign Office are located. The other is a scene in front of the Yojoji temple, Shiba, where holiday crowds and Buddhist monks are mingling just before the Main Gate.

Hiroshige, whose surname was Ando, was born in 1796 and belonged to the class which manned the fire brigade. He entered the school of Utagawa Toyohiro, as Toyokuni's classes were full. He had a passion for painting all sorts of everyday scenes—street life, artists, courtesans, etc.—so as to take the popular fancy. At this time the usual productions of this form of art were stereotyped and crude, but Hiroshige attempted a more natural style. In landscape especially was he eminently successful in pleasing the taste of the people. He combined very happily two schools of art—the older Chinese and the modern Western perspective style and so made a school of his own. In that age the human figure was chiefly employed and landscapes, flowers and birds neglected. Those who attempted to paint the latter were usually unskilled and unpopular.

However, as literary art progressed, representative art advanced, too, and drawings of the Chinese Nan-sok school made their appearance, Kwazan and Chinzan being two of the best artists, and gradually great improvement was made.

At this time Hokusai was known as the first of landscape painters, but his figures were not so good, as he cared more for posture than for facial expression. In this he was not the equal of Kunisada of the Utagawa school.

Hiroshige, as has been said, studied under Toyohiro, who with Toyokuni I was a pupil of Toyoharu the originator of the Utagawa school. Both continued the traditions of their instructor. Among his best productions are "The Fifty-Three Stations of the Tokaido" ("Tokaido Gojusan Tsugi"), "Views of the Sixty-Nine Provinces," and "One Hundred Views of Yedo." The composition in some of these is particularly noteworthy.

The color prints which we show in this number appeared in 1856. As Hiroshige died in 1858 we have here examples of his most mature work.

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BOOK NOTES

Chats on Japanese Prints, by Arthur Davison Ficke. With 56 illustrations and a colored frontispiece. London. T. Fisher Unwin, Ltd. Pp. 456. Third impression, 1917.

This charmingly written book is said to be one of the best studies of Japanese Color Prints or Ukioye to be found. The illustrations are exceedingly fine and the facsimile signatures valuable. The chapters run as follows: I. Preliminary Survey. II. Conditions preceding the rise of print designing. III. The first period: the primitives. IV. The second period: the early polychrome masters. V. The third period: Kiyonaga and his followers. VI. The fourth period: the decadence. VII. The fifth period: the downfall. VIII. The Collector. Index. This quotation from p. 379 will be of interest to many, as Hiroshige is a general favorite:

"Hiroshige takes rank by unanimous consent as the foremost landscape artist produced by the Ukioye school. His prints, known to everyone, have been more greatly admired in Western lands than the prints of any other artist except Hokusai. Hokusai's main concern was with the fundamental architecture of landscape; he outlined the structure of mountains, rocks, rivers, waves and bridges with a hard and brilliant sharpness; but Hiroshige, less rigid in his treatment, seems chiefly intent upon the more delicate and transitory appearances of cloud and mist, rain and snow, sunrise and dusk that give to a landscape at each moment so much of its specific character. These atmospheric effects of his are justly famous. Few landscape painters of any race have succeeded in rendering so finely the mood of a scene."

Note also these dainty verses on pillar-prints:

Koriusai

Let whoso will take sheets as wide
As some great wrestler's mountain back;
Space cannot hide
His lack.

Take thou the panel, being strong,
'Tis as a girl's arm fashioned right—
As slender and divinely long
And white.

That tall and narrow icy space
Gives scope for all the brush beseems,
And who shall ask a wider space
For dreams?

Lo! I will draw two lovers there,
Alone amid their April hours,
With lines as drooping and as fair
As flowers.

I will make spring to circle them
Like a faint aureole of delight;
Their luminous youth and joy shall stem
The night.

And men shall say: Behold! he chose,
From Time's wild welter round him strown,
This hour; and paid for its repose
His own.

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MONTHLY RECORD OF EVENTS

(JUNE 25—AUGUST 25)

June 26.—Baron N. Kanda was re-elected president of the Tokyo English-Speaking Society at the 18th meeting of the organization. The Rev. C. F. Sweet was chosen first vice-president and Mr. Midori Komatsu second vice-president.

29.—Ferli Mansion, belonging to Marquis Paulucci, Italian Ambassador to Japan, was blown up by an anarchistic group during the recent disturbances at Ancona and other Adriatic points in Italy.

July 3.—His Imperial Highness, the Crown Prince, went by motor car to the Imperial University, listened to lectures, and visited the libraries and University hospital.

5.—A great international celebration of the American Independence Day took place in Yokohama, with elaborate lantern decorations, fireworks, etc., on the water front.

6.—Princesses Takeda and Asaka went to Numazu to visit T.I.M. the Emperor and Empress at the Imperial villa there.

7.—A cable message from Vladivostok says that refugees arriving from Nikolaievsk confirm the statements already made by others that a reign of terror existed in Nikolaievsk until the Japanese relief force entered the city. About 800 men, women and children were slain by Triepitsin and his followers.

Dr. Niwa, professor in the Medical College of the Tokyo Imperial University and an authority on pharmacology, went to Germany to investigate poisonous gases.

Mr. Hajime Motoda, Minister of Railways, was relieved of his post as member of the Diplomatic Advisory Council and Mr. Ikuzo Ooka, Seiyukai leader and former president of the house of representatives, has taken his place.

Prince Yoshimaro Yamashina, who recently attained his majority, was decorated with the first order of merit and Grand Cordon of the Rising Sun and Paulownia.

H.I.H. Prince Kuni, who attended the launching of the light-cruiser *Kitakami* at Saseho, stopped at Numazu on his way back to Tokyo and was received in audience by T.I.M. the Emperor and Empress. He reported the result of his mission.

8.—H.I.M. the Empress returned to Tokyo for the purpose of receiving in farewell audience the Crown Prince of Rumania.

9.—Marquis K. Tokugawa, vice-president of the Japan Red Cross Society, who went to Europe to attend the World's

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Red Cross Conference held in Geneva early this year, arrived home on the *Atsuta Maru* from Marseilles, France. Other prominent Japanese gentlemen on the same steamer were Dr. A. Ninagawa, adviser on international affairs; Mr. K. Kijima, for thirteen years Japanese Consul-General in Lyons and his family; Dr. S. Komatsu, professor in the College of Science of the Imperial University of Kyoto; Dr. S. Fujita, professor in the College of Medicine of the Imperial University, Sendai; Mr. K. Katayama, Superintendent of the Hygienic Laboratory of the Korean General Government; Mr. I. Kitawaki, of the department of Agriculture and Commerce; and Mr. S. Takayama of the Yawata Iron Foundry, Kyushu.

11.—In the Tokyo District Court this day Bei Yei, a Chinese formerly employed at the Russian Embassy as "boy,' Cho Kin Kai, a Chinese formerly employed at the Chinese Legation in Tokyo as cook and a Japanese named Sankichi Shibuya, formerly a gatekeeper at the Russian Embassy, were charged with complicity in the explosion of a bomb outside the Foreign Office, Tokyo, October 31, 1919, during the Imperial birthday celebration. All three were found guilty and the first-named Chinese was sentenced to imprisonment for 15 years, the second for 12 years and the Japanese for 7 years.

12.—The Former Empress Eugenie of France, widow of Napoleon III, died in Madrid, Spain, to-day. The Empress Eugenie was 94 years old.

13.—Great Britain and Japan have each formally notified the secretariat of the League of Nations that they have prolonged the term of the Anglo-Japanese Alliance for another year.

14.—The French residents of Tokyo and Yokohama celebrated Bastile Day, the French national holiday, with a special dinner and grand ball at the Oriental Palace Hotel, Yokohama.

Baron Yoshitaro Kawasaki, former vice-president of the Kawasaki Ship-Building Yards, Kobe, died in Tokyo.

15.—Mr. H. Perez Dupuy, the first Minister from Venezuela to Japan, arrived on the *Empress of Asia*. Mr. Dupuy said that he was here to encourage Japanese immigration to his country as well as to establish a legation in Japan.

Dr. Wu Ting Fang, leader of the Southern party, China, who has been staying in Japan for sometime, left for home.

The typists of Yokohama have organized a branch of the Japan Typists' Association. The initial organization was completed at Tokyo with great ceremony last month, and is called the first child of the S.M.U., or Salaried Men's Union.

16.—According to a cable from Tacoma, Wash., U.S.A., Dr. Issi Tanimura, commissioner of agriculture of the Japanese Government, has sailed for Japan, with a number of blooded animals for presentation to His Majesty the Emperor of Japan. The gifts are from the United States Government.

17.—H.I.M. the Emperor returned to Tokyo from Numazu.

Dr. Fusakichi Omori, Kamakichi Kishigami, Naokata Yamazaki and Keita Shibata, professors of the Imperial University, Tokyo, who were ordered to attend the Pan-Pacific Scientific Conference in Hawaii, left Yokohama on

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the *Persia Maru*. Dr. Kishigami, after attending the Conference, will go to America on a mission of scientific inspection under the auspices of the Department of Agriculture and Commerce.

Mr. Araji Miura, first secretary of the Legation in Madrid, Spain, has been ordered to attend the seventh International Postal Conference in Madrid as Japanese delegate.

An eruption of the volcano Tarumaye in Hokkaido, not far from Lake Shikotsu, took place at about 6.30 p.m. Flames and ashes shot out of the summit of the volcano. Ashes were carried to a distance of 12 miles by the wind.

The establishment of Juvenile Courts and Children's Homes throughout Japan is provided for in the House of Peers' bill passed to-day.

18.—A mass meeting to attract public attention and sympathy toward the movement for enfranchising women was held at the Meiji public hall, Kanda. Several women speakers argued the need for the political emancipation of the women of Japan.

It is understood in official circles that four new legations viz., Greece, Czecho-Slovakia, Poland and Rumania will be established by the Japanese Government within the year. In this connection the names of Mr. Fujitaro Otori and Mr. Shobu Satoh are heard. The former, it is said, will be offered the position of Minister to Greece, while the latter, who is at present Secretary of the Legation in Sweden, will be named as Minister to Poland.

19.—At the Naval Club, Tsukiji, Tokyo, a banquet was tendered to Dr. J. Ingram Bryan, former Editor of *The Japan Magazine*, by high officers of the Navy, in view of his early departure for England. In proposing the health of the guest of the occasion, the president of the Naval Medical College referred very appreciatively to his efficient instruction in the Naval College, and also to his work in promoting a better understanding between Japan and English-speaking nations. Another farewell banquet will be given for Dr. Bryan by officers of the Imperial Navy, to-morrow evening.

Baron G. Hayashi, New Japanese Ambassador to Great Britain, left on the *Iyo Maru* for London.

20.—To the library of the late Dr. Morrison, now belonging to Baron Iwasaki, the head of the Iwasaki family, some 19,000 books have recently been added. Among these, there are three rare volumes, viz., "The Gospel as Preached in Japan." "The Essence of Christianity" and "The Guide to the Evangelical Movement in Japan." The first of these three volumes is said to have been published 250 years ago in Amakusa, Kyushu, by the Mission School there and is the work of a Spanish Catholic missionary. It is prepared in Japanese with Roman letters. It is believed that this is the only copy existent in the world now, as the work was suppressed and its further publication forbidden by the Tokugawa Shogunate. The library, with its office for Oriental investigation, will be opened to the public just as soon as the new library building is completed.

Dr. D. Ebina, newly elected President of Doshisha University, Kyoto, delivered a lecture at the Hyogo Church in Kobe. His subject was "World Reconstruction and Aspiration." Nearly 1,000 persons attended.

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In the House of Representatives, a petition was introduced to have Article 5 of the Peace Preservation Regulations abolished. This clause prohibits women from attending or participating in any political gatherings. The gallery was filled with a large crowd of women. A Committee of nine was appointed to consider the matter.

Dr. M. Itakura, legal adviser to the Peking Government, who was recalled to Tokyo by the illness of his father, arrived in Tokyo.

Mr. Tetsutaro Yoshimura, a medical practitioner of Aoyama, Minamicho, Tokyo, has sent in an application to the mining office through the Mayor of Yokohama to work the rich mineral field underlying the southern section of Yokohama.

21.—Count Tadamasa Sakai has been appointed private Secretary to Count Oki, Minister of Justice.

Viscount Kikujiro Ishii, the New Japanese Ambassador to France, was invited to attend a general meeting of the League of Nations Society of Japan which was held at the Peers' Club at noon.

22.—The Japanese Red Cross corps is bringing 25 Polish orphan children accompanied by 5 adults to Tokyo. They left Vladivostok on July 19th by the *Chikuzen Maru*.

The annual Y.W.C.A. Conference of Japan opened at the Ferris Girls' School, Bluff, Yokohama, under the direction of Miss Jane Scott, newly appointed national secretary. Miss Scott will be assisted by Mrs. Ibuka, national president, and the secretaries from five cities and thirty students' organizations of Japan. Between three and four hundred Japanese girl students and working girls are expected to attend the conference, which will last until July 30th.

23.—H.R.H. Prince Carol of Rumania reached Suma near Kobe from Kyoto where he will spend a few days at Baron Sumitomo's villa. Baron Sumitomo was host at a typical Japanese fishing picnic along the beach in honor of the Rumanian Prince in the afternoon.

The Report of the removal by the French Government of the ban on the import of Japanese habutai, general silk tissues and silk goods is officially announced.

The impressive memorial service in honor of the victims of the Nikolaievsk affair was held in the compound of the House of Parliament this day under the auspices of both Houses. Government officials and thousands of persons attended the function. A public meeting at Osaka also attracted thousands.

A fund to aid the families of those killed in the massacre was started at one of the memorial services, and now all the newspapers are receiving subscriptions.

24.—Another volcanic eruption occurred on Mt. Tarumaye, Hokkaido. Dr. Imai, Professor of Hokkaido University, has been ordered to go to the mountain to investigate.

The annual river fête (Kawabiraki) takes place this evening on the Sumida river at Ryogoku bridge.

It was formally announced yesterday that T.I.M. the Emperor and Empress would go the Nikko next Tuesday to spend the midsummer at the Imperial villa at Tamozawa.

Mr. Kuwajima, consul from Japan to Chicago, left for his post yesterday by the N.Y.K. *Katori Maru*.

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Among the passengers sailing for America by the same ship were Dr. Hirayama, Director of the Osaka Sanitary Institute, Mr. Takazumi Mitsui, and Mr. Takaatsu Mitsui, son of Mr. Y. Mitsui, who are going to America for study; also Mr. Tadao Kamiya, President of the Nippon Trading Company.

According to an announcement made yesterday in Yokohama, the famous Island of Enoshima near Kamakura will have a steel and concrete bridge to link the island to the mainland in the near future.

Prince Yoshimaro, of the house of Yamashina-no-Miya, will lose his rank as Imperial Prince by his own request and be given the rank of subject, in accordance with the amended regulations governing the Princes of the Blood.

Professor T. Hirose of Keio University, who has been studying philosophy and literature in France since April 1919, returned to Kobe from Marseilles on the *Shizuoka Maru*.

Dr. G. Yamakawa, professor of the College of Engineering of the Imperial University of Tokyo, who has been touring America and Europe since last July in the study of the electrical industry, also returned.

A Seashore Summer School for Yokohama children will be inaugurated next summer, according to an announcement made by Mr. K. Kozaki, Director of Education in Yokohama. The city has provided three bathing places for the Summer School pupils.

An official statement was issued by the Imperial Household Department regarding the illness of H.I.M. the Emperor.

The official communiqué states that owing to pressure of official business in recent years His Majesty has suffered from fatigue. Glucosuria (sugar in the urine) has been observed, and he has been subject to attacks of hip gout and nervous trouble, together with difficulty of utterance. Lately the condition of His Majesty has somewhat improved but his utterance occasionally lacks clearness and he is easily fatigued. Except for urgent affairs of state His Majesty will continue to rest and will refrain for the present from discharging all formal duties such as audience with diplomatists and other ceremonies at the Palace.

25.—Mr. Takeo Goto, a leading member of the Tokyo Musical Society, will sail from Kobe for Marseilles on the *Atsuta Maru* July 31st. Mr. Goto will investigate the musical systems in different European cities, later returning home by way of the United States.

27.—The Order of the Sacred Treasure (Sixth Class) has been conferred on Dr. J. Ingram Bryan in recognition of his long and efficient services as instructor in the Imperial Naval College.

Mr. J. Okazaki, President of the Osaka Steamship Company of Kobe, has recently contributed half a million yen to the city. With a part of this money a municipal lodging house will be erected by the city of Kobe at a cost of about 220,000 yen.

H.R.H. the Crown Prince Carol of Rumania, with his suite, set out on his return trip on the T.K.K. *Korea Maru*. A group of high officials of the Imperial Household, the Minister of Foreign Affairs, the Governor, the Mayor and other leading citizens went on board to bid farewell to His Highness at Yokohama.

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29.—The forty-third session of the Imperial Diet came to an end to-day. Premier Hara addressed the Diet and read the Imperial message ordering the special session closed.

The Japanese minister, Mr. Obata, lodged a protest to day with the Chinese Foreign Office, regarding the alleged firing of Chinese gunboats on the Japanese residents at Nikolaievsk. This protest was accompanied by a mass of evidence.

Henry Augustus Cox, a British subject, professor in Waseda University, was granted the right to be naturalized as a subject of the Japanese Empire.

Korean General Government decrees were issued for the creation of provincial and village advisory councils, as the first step toward local self-government in Korea.

30.—The Russian Grand Concert Company will appear on the 30th and 31st at the auditorium of the Tokyo Y.M.C.A. in order to assist the families of the Nikolaievsk victims.

Temporary quarters near Tamachi station, Tokyo, for the American School, are nearly completed and ¥102,740 pledged for permanent support.

The Chinese Government has finally consented to the Japanese proposal that a joint investigation of the alleged bombardment of the Japanese garrison by Chinese gunboats at Nikolaievsk should be made.

31.—It is announced that Major-General Romanov, who was a resident of Yokohama until last March when he went back to Siberia to join the forces of General Semionov, died at Chita on July 24th. His family is still in Yokohama.

As a result of the recent visit of H.R.H. the Crown Prince of Rumania to Tokyo, a commercial treaty between the two countries is in process of preparation and the establishment of a Legation will be realized in Tokyo before long.

August 1.—Sir Charles Eliot, the British Ambassador to Japan, who is now taking a vacation trip, arrived in Seoul on Friday evening (July 30th). The British Ambassador visited Admiral Baron Saito, the Governor-General of Korea, yesterday and attended a tea at the British Consulate the same afternoon. The Governor-General gives a luncheon in the Ambassador's honor on the 2nd.

Dr. Wilhelm Solf, the German Envoy to Japan, with his family and suite arrived at Kobe on the *Nanking Maru*. It is said that if Japan establishes an Embassy at Berlin, he will become the new German Ambassador at Tokyo.

2.—F. S. Kilby and A. Sunman, two British aviators exhibiting at the Susaki flying meet, were instantly killed by a fall from the sky before 30,000 spectators.

Yukichi Goto, a Japanese aviator, made the altitude record of the day, as his machine for registering altitude broke when he was 5,000 meters in the air. This is believed tp be a new altitude record for Japan. Among the aviators who participated in the day's events was Sha Buntatsu, a Formosan, who gave a creditable exhibition with his aeroplane.

3.—Mr. D. Verenikis, the Greek Minister to Japan, returned to Tokyo on Saturday (July 31st) after a month's absence in China. Mr. Verenikis went to Peking to negotiate with the Chinese

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Foreign Office in regard to a new commercial treaty between China and Greece. He returned to Japan by way of Tsingtao and was the recipient of many courtesies from the Japanese authorities there, and was most favorably impressed with the Japanese administration of Kiauchau, China.

Mr. W. R. F. Stier, honorary educational secretary, and Mr. W. S. Ryan, physical director of the Tokyo Y.M.C.A., who have been attending the Y.M.C.A. Summer School at Gotemba, are now at Karuizawa attending the Federated Missions conference.

4.—A musical recital was given by the Meon Gruppe of the Imperial University of Tokyo at the Kobe Y.M.C.A., Hall, over 1,000 persons attending. The college musicians are about to take a summer vacation trip to Korea and Manchuria.

5.—Dr. M. Matsuda, chief of the Treaty Bureau of the Foreign office, was appointed councillor of the Japanese Embassy in Paris, France.

6.—Mr. F. Thiel, the former German Consul General at Yokohama, who has been appointed councillor of the German Embassy in Tokyo, with his family, has registered at the Oriental Palace Hotel, Yokohama.

A monthly meeting of the directors of the Kokusai Kisen Kaisha, Japan's third biggest steamship firm, which is capitalized at ¥100,000,000, was held at Oriental Hotel on Wednesday (4th), President K. Matsukata presiding.

7.—The Glee Club of the University of California gives an interesting program at the Tokyo Y.M.C.A., this evening and at the Kaihin Hotel, Kamakura, on Sunday, and at the Gaiety Theatre, Yokohama, on Monday.

The Czecho-Slovakia Government has purchased two ships from the Uchida Kisen Kaisha, viz., the *Taikai Maru*, 8,000 tons; the *Shunko Maru*, 10,000 tons. Both are new ships and their price is ¥230 per ton.

8.—The first prize-awarding ceremony under the auspices of the Imperial Aviation Society was held at the Kaikosha (Military Club) at Kudan. Goto, Yamagata, Sha Buntatsu (Formosan), Yasuoka and Shimoda were the respective participants. Baron Sakatani, vice-president of the Society and Major-General Yagi, chief examiner and other officers were present; also Dr. Tanakadate, Dr. Yokota, authorities on aeronautics, Inouye, chief of the Aviation Board and others interested in the enterprise. The meeting was opened with a speech by Baron Sakatani, chairman, followed by the report of Major-General Yagi. To Goto and Yamagata were awarded the first places and also gold medals donated by the Tokyo *Asahi* News Company. The message of H.I.H. Prince Kuni, the Honorary President of the society, was read by Baron Sakatani and the response of Marquis Okuma, president, by Major-General Yagi, followed by the response of Toyotaro Yamagata. The prizes were ¥2,800 to Y. Goto, ¥2,600 to T. Yamagata, ¥1,300 to Sha Buntatsu, ¥1,000 to K. Yasuoka, ¥800 to T. Shimada, and ¥300 to H. Takahashi.

The Sendai community celebrated the 300th anniversary of the return from Rome of Rokuemon Hasekura, retainer of the lord of Sendai, Masamune Date, who was sent to the Vatican as a special envoy. The celebration took place at the Komyoji

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temple, Kitayama, where Hasekura's tomb is situated. The Pope's envoy, who is now in Japan, was invited to participate in the festival.

9.—Dr. Frank L. Brown, General Secretary of the World's Sunday School Convention, with several commissioners, arrived at Yokohama.

10.—Dr. A Tanakadate, professor in the College of Engineering of the Imperial University, left Kobe to-day on the *Shizuoka Maru* to attend the International Conference of Weights and Measures to be held at Paris on September 28th. Dr. Tanakadate will make a study of Aeronautics in Europe and America also.

12.—Viscount K. Ishii, newly appointed Ambassador to France, and his family left for Europe to-day.

14.—Representatives from China and Japan, including Dr. Inazo Nitobe, Under-Secretary of the League of Nations, in addition to others from European countries, commenced a Quaker and all Friends Conference at London, to-day. The object of this conference is to consider the nature and basis of the Friends' peace testimony and its application to the needs of the world at present.

15.—Miss Ise Ichinohe who has been studying foods from three points of view, viz., scientific, practical and delectable, for many years, started on a research trip to Manchuria, China.

17.—Mr. K. Tanaka, chief of the Civil Engineering Bureau of Kanagawa prefectural government, was appointed to go to America to study metropolitan projects and residential problems.

19.—A cable from Manila states that the Nanto Shoji Kaisha Ltd. has sold the big Payatos Estate in Rizal Province to some Filipinos for 775,000 pesos. The sale was the result of numerous protests against Japanese ownership of the property.

21.—Dr. Tasuku Harada, former president of Doshisha University of Kyoto, and family, sailed from Kobe on the *Tenyo Maru* for Honolulu. Dr. Harada will teach Japanese History and Literature in the University of Hawaii and will also engage in the work of Americanizing Japanese there.

Messrs. H. Akama, J. Kubota and J. Kikuchi of the Department of Education are about to leave for the United States on a tour of inquiry.

22.—From the first of the month till now typhoons, cloud bursts and floods have occurred in various localities throughout the country. An incomplete tabulation gives 242 houses washed away, 18,910 flooded and 91 deaths.

23.—Shigeru Kanda, M.Sc., of the Tokyo Astronomical Observatory, discovered a new star in the Milky Way at 10.35 p.m. at his private home with his younger brother's assistance.

24.—Mr. Yotaro Suzuki, who has been appointed First Secretary of the Japanese Embassy at Washington, left for his post by the *Tenyo Maru* from Yokohama.

The Central Meteorological Observatory which has hitherto occupied an old tower gate at Daikan-cho, Kojimachi-ku, Tokyo, for over two decades, removed to a new building situated on the site of the old Imperial bodyguards' quarters at Takebashi.

25.—Princess Nagako Kuninomiya, who is to be the bride of the Crown Prince, returned to Tokyo from Kamakura, where she has been spending the hot season.

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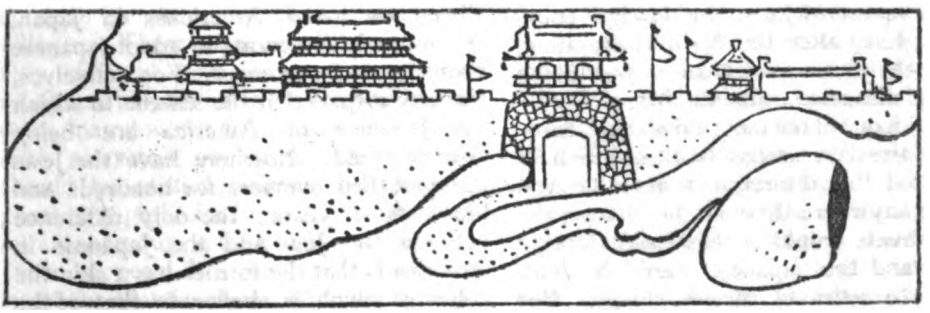
Viscount Hatano, former Minister of the Imperial Household Department, went yesterday to Miyanoshita to pay his respects to the Crown Prince who is now spending a part of the summer there.

Mr. Julius Jeppe of Cape Town, and his eldest daughter, are staying at Cherry Mount Hotel, Yokohama, and expect to remain there some time.

About 1,000 Sunday School children attended the reception meeting held in honor of a party of the World's Sunday School Convention delegates at the Kobe Y.M.C.A. last Monday (25th). Professor W. G. Owens of Bucknell University and about twelve other delegates were present.

Professor Ishii of the Peers' College left for Europe and America on the *Tenyo Maru* to study the conditions of national education in various countries.



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FROM THE JAPANESE PRESS

Bogeys in California

The Immigration Committee urges that a new treaty should be concluded with Japan to make the restriction of Japanese immigration more effective, and is publishing what is described as the results of investigations by way of bearing out the demand for the new treaty. But these investigations are all bogeys, some of which are comical. We wonder if the Americans are not suffering from the disease of fearing Japan.

Time was when some Japanese exclusionists thought that the opening of the country to foreign intercourse meant the conquest of Japan by foreign countries. Even after the Meiji Restoration, when the revision of treaties was being keenly discussed, the late Mr. "Ochi" Fukuchi, one of the most influential journalists of the day, wrote a book in which he predicted that if foreigners were allowed to live anywhere they might choose, the main streets would be filled with foreign shops and the Japanese would be compelled to retire to narrow alleys. But nothing of the kind has happened. We wonder if the anti-Japanese agitators in America are not possessed by similar bogeys. How can the presence of only 100,000 Japanese in America whose population totals close upon 100,000,000 be a menace to her? There is no reason why the Japanese should be excluded simply because they are Japanese.

The Japanese Government is meticulously observing the Gentleman's Agreement, and even in the case of those who go for study, the authorities make the closest investigations and none but sons and daughters of wealthy men can obtain passports. The Japanese Government no longer issues passports to "picture brides," and has further prohibited emigration to Mexico in view of the American complaint that some Japanese cross the Mexican borders into America. Japan has thus done everything possible to meet America's wishes, and nothing further is left to be done by her in this direction. Yet some Americans now propose to deprive the Japanese in America of their vested rights. This makes us doubt the soundness of American civilization. Does their Americanism tolerate such uncivilized proposals?

The complaint that the Japanese in America do not forsake Japanese customs is scarcely worthy of attention. There are many Americans in Japan. Are any of them trying to adopt Japanese manners and customs? For ourselves, we are surprised at the extent to which the Japanese in America are being Americanized. Nowhere have the Jews changed their manners for hundreds and hundreds of years; the only difference between the Jew and the Japanese in America is that the former has a skin the color of which is similar to that of the Americans. Other Occidental foreigners in America also retain their native characteristics, and the plea that the Japanese should not preserve any semblance of their native manners is unreasonable and unjust in the extreme. It is, of course, impossible for Japan to entertain the proposal that a new treaty should be concluded to prohibit Japanese immigration into America.

During the war hyphenated Americans carried on active movements in an effort to alienate Japan from America, and violent anti-Japanese movements are now sweeping that country. What is responsible for this state of affairs? Some Americans strongly denounce the Japanese militarists, but even these are not

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more aggressive than the Americans. The things of which recent dispatches from America tell are fanatical and it is hard for us to understand them.—*Yorodzu.*

Says Fifty Years is Enough

Mr. Ushijima, the potato king of California, declared before the Immigration Committee that in a hundred years all would regard the intermarriage of Japanese and Americans as legitimate. Why should we wait for a hundred years? The provincial anti-foreign sentiment now existing in California will disappear in less than a half century and the principle of universal brotherhood will become predominant in the American continent. —*Yorodzu.*

Reforms in Formosa

A draft law providing for autonomy in Formosa has passed the Privy Council and is expected to be shortly promulgated. The principal feature of the proposed new system is the establishment of advisory councils for provinces, cities, towns, and villages. These councils will be considerably different from the prefectural and municipal assemblies in Japan proper, and some may doubt if it is proper to describe such a system as autonomy, but we should be satisfied with the present proposal as a preliminary to the adoption of an autonomous system similar to that in Japan proper. It is our earnest wish that when the islanders have obtained enough experience in autonomy, the authorities will improve the system, and it is necessary that the people should be made to understand that the present measure is only a tentative one. It is because of the anticipation that a fundamental reform will be made at no distant date that we are satisfied with the establishment of advisory councils whose members are to be appointed by the Japanese authorities. —*Jiji.*

New Women in Japan

Some regard the present political movements of new women as preposterous, but there is nothing preposterous in them. Before demanding suffrage, women should obtain the right to attend political meetings, and their present movement is for this purpose. Formerly women were not forbidden to attend political meetings, but they were prohibited from doing so about 30 years ago. They made a great mistake in submitting to the prohibition. In view of the fact that space is reserved for ladies in the spectators' gallery of the Diet, it is absurd that girls and women should be forbidden to attend political meetings.

The demand for the abolition of Article 5 of the Police Peace Regulations is quite right, and we hope that the ladies will then start a suffrage movement.—*Yorodzu.*

Korean Reforms

The Government-General of Korea has promulgated regulations embodying reform of the local administrative system in Korea. It is not too much to say that the reform is a first step to the adoption of complete self-government. In every District and Prefecture an advisory council is to be established, and in some places its members are to be elected by the people, though in other places the members are to be appointed by the authorities. Although it is impossible to regard the reform as the adoption of a self-government measure, we must welcome it as a first step to this.

The question may arise as to why the authorities have not adopted a self-governing system. At the time Admiral Saito was appointed Governor-General of Korea, he declared that self-government would be adopted and it seems that there can be no objection to its adoption. But the new system in Korea is like the one that obtained in Japan proper before the adoption of self-government. The hesitation of the Japanese authorities must be due to doubts regarding the civilization of Koreans and to an intention of making reforms by degrees.

The present reform will perhaps satisfy only a few people; it may even make louder the cry for the adoption of self-government nor can it have the effect of allaying radical sentiment prevalent among some Koreans. However, it should be noted that, while no members of advisory councils in Formosa can be

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elected by the people, Koreans in certain places in Korea are empowered to elect similar members. This bespeaks the magnanimity of the authorities toward the Koreans, who should respect the right given them under the new regulations.—*Tokyo Jiji.*

Japanese Engineer claims his Invention will reduce Aeroplane Accidents

Mr. Saiichi Shimamoto, an engineer living at Iigura, Azabu, Tokyo, has invented a contrivance designed for the prevention of the falling of aeroplanes.

According to the inventor, the apparatus will decrease the chances of falling by nearly half. "Falls in the majority of cases are due to damage to bearings and the shaft of the propeller," said Mr. Shimamoto to a press representative, "and improved bearings and shaft will considerably reduce the chances of falls. Efforts have been devoted toward the discovery of an ideal bearing for many years, with the present success.

"The invention is a special type of spring bearing prepared from shell-proof material my own former invention patented in Japan, France, Britain and America, and with other material which is a military secret of the Imperial Army.

"The spring bearing reduces the friction of the shaft much during rotation, and prevents heating. The invention has been patented in Britain and some other foreign countries, and will shortly be made public for general information.

"The Japanese authorities seem not to be inclined to give much heed to the invention, attributing the falling of aeroplanes to many causes other than damaged bearings. Perhaps a practical test, to which the apparatus will be subjected at the earliest possible opportunity, will convince them of its utility."—*Japan Times and Mail.*

"America-Japan"

"America-Japan," a new magazine published by the America-Japan Society of Tokyo, has made its appearance. "This publication," says the editor in his opening sentence, "is frankly an attempt to tell the truth about matters of interest to America and Japan." This is a task that has often been started and in which there is much to be done. The latest effort, made by a group of Japanese liberals in combination with sympathetic Americans, promises hopefully. The first article describes the working of the Japanese family system in times of business strain and shows how admirably it acts as shock absorber. It is a valuable contribution and if Mr. Naruse, its author, will follow it up by further explanations of the practical working of that bed-rock Japanese institution, the family system, he will lay many foreign students of Japan under a debt of gratitude. Few subjects are less known and few things exercise a stronger influence on the country. Mr. Lamont writes a brief account of the Consortium which has been made available, it is to be hoped, in a Japanese translation, and Mr. Inouye, of the Bank of Japan, deals with the economic situation before the April crisis. Viscount Kaneko's address of welcome to the Vanderlip Mission and Mr. Vanderlip's Osaka speech are also printed. While it was probably advisable to reprint these speeches again in this form there will doubtless be more space in future issues for original articles on the lines of that contributed by Mr. Naruse. A useful and interesting section of the magazine is the list of contents of leading Japanese periodicals printed on the back cover. If the editor could go a little further and give his readers a brief digest of the principal articles he would add greatly to its value. Typographically "America-Japan" is very attractive. Its editor, Professor Swift, is to be congratulated on the success of his first number. —*Japan Advertiser.*

Anglo-American-Japanese Harmony

It is no wonder that the British should desire to conclude a Pacific Alliance between Japan, Great Britain, and America. Britons and Americans are of the same race; they have the same literature, religion, and political conception, and this is not the first time that this fact has either consciously or unconsciously tended to bring the two nations together. Since

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the war Great Britain has greatly extended her influence, but there are numerous difficult problems before her. If she enlists the support of America, she will be able to execute her world policy freely and promote the prosperity of the British Empire. Not only will the reverse be the case if Great Britain cannot win over America, but the latter's economically aggressive policy will be a serious menace to Great Britain. It is no wonder that the British should try to establish closer relations with America.

In this connection there is something about the question of the renewal of the Anglo-Japanese Alliance which irritates us. The immigration question on the Pacific coast calls for attention, and there is also friction between Japan and America regarding Chinese questions. Some say that these troubles may constitute a cause of war between the two countries, and Great Britain is naturally apprehensive lest she should be called upon to bear some responsibility as Japan's ally. In the circumstances it is natural that Great Britain should desire to conclude an Anglo-Japanese-American Alliance and thus to eliminate possibilities of friction between Japan and America and at the same time to bring herself closer to America.

If the British think, however, that the renewal of the Anglo-Japanese Alliance affords an opportunity to realize their desire, they will find that they are greatly mistaken, for even if Japan supports the British proposal, the present political situation in America does not permit the conclusion of such an alliance with other countries. It is true that during the war America seemed to have forsaken her traditional policy of aloofness from Europe, but this attitude was only temporary and she is now again refraining from taking part in European entanglements.

It goes without saying, however, that the impossibility of concluding an Anglo-Japanese-American Alliance does not mean the impossibility of promoting co-operation between Japan, Great Britain, and America in the Pacific. In our opinion Japan's diplomacy should be based on co-operation with America as well as on the Anglo-Japanese Alliance. There is no doubt whatever that harmony and co-operation between the three countries are essential to the peace and prosperity of the Pacific.—*Tokyo Asahi.*

Federation of Churches makes Statement on National Policy

Confidence that Japan's policy has really been reformed, that Tsingtao will eventually be returned to China and that Japan desires peace and has no ambition to possess the territory of other countries is expressed in a declaration on world affairs issued by the Federation of Japanese Churches. Dr. M. Takagi, President of Aoyama Gakuin, was chairman of the Drafting Committee which prepared the declaration, which reads as below:

"Though we have finally seen the dawn of peace at the end of the greatest war in history, there still remain unsolved many misunderstandings and doubts and suspicions between the peoples of the world. This is a cause of deep regret to us. We desire to help as much as we may in the solution of these grave questions and in clearing away these misunderstandings and suspicions. In so doing we want to help make our nation to be, what she ought to be, a leader in the civilization of the Orient and a defender of international justice, a nation looking toward world enlightenment and contributing to the realization of the kingdom of God.

"Therefore this Federation of Japanese Churches has passed the following Resolutions which it desires to make public.

Korean Reports exaggerated

(1) "It is a matter of much regret to us that the Korean affair has been misunderstood as a persecution of Christians, and also that there has been much exaggeration in the reports in regard to the attitude of the Japanese people toward the Korean people. We unhesitatingly acknowledge that among the policies adopted and carried out by the authorities there have been things which we cannot approve. While we believe that the authorities, in view of the Imperial Edict regarding the just treatment of the Korean

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people, and the reform in the system of the Government-General, will not make the same mistake again, we shall watch the acts of the authorities and we hope that Japan will guide the Korean people with justice and humanity.

Policy in China

(2) "To our deep regret the flames of anti-Japanese feeling in China and among a portion of the people of America have been fanned by the suspicion that we have no intention of returning Tsingtao but would hold it permanently. The declaration has been made often both at home and abroad that we would return Tsingtao and we firmly believe that at the proper time and in the proper way this will be done. But we cannot affirm that our attitude toward China has hitherto been altogether open and impartial. Our people should reflect upon this seriously. At this time thoughtful people both in and out of office are giving careful thought to this matter and are striving to really bring about good relations between China and Japan. We deeply hope that by giving wise direction to this current at this time, our government and our people may so respect the feelings and interests of the people of the Chinese Republic that a neighborly friendship may be firmly welded together in mutual understanding.

Rejection of Militarism

(3) "Among European and American people there is a mistaken idea that we are clinging to militaristic and aggressive principles and that we are thus a second Germany. We deeply regret this. In every nation there are those who admire militarism and Japan is no exception. But we unquestionably believe that both our national policy and the desire of the majority of our people are always for peace and without ambition to invade and possess the territory of others. It is our aim to lead our people to the absolute rejection of militarism and to help bring about a world peace that will endure forever.

(4) "It is a matter of great joy to us that at a time when the necessity for mutual understanding and trust and friendship among the nations is most vital, the League of Nations has been established. We Christians in this land believe that we are richest in international ideas and have the clearest understanding of the great principle of world brotherhood. Our religion has done this for us. And so at this great time it is our ambition that our whole people shall be permeated with the spirit of the League of Nations, and at the same time we wish to join with Christian people throughout the world in bringing it to perfection."—*The Japan Advertiser.*

An Un-American Law

There seems to be considerable criticism among shipping men regarding the new merchant marine law of America. Much may be expected from it as a measure of protecting America's shipping which suddenly developed during the war, but it is very unbecoming of a country which is a staunch supporter of the principle of justice and equality and which is eager to rectify all inequalities, to enact in the 20th century a law similar to the notorious exclusionist regulations regarding shipping and thus to institute drastic discrimination between American and foreign merchantmen. Not only foreign shipowners but some Americans must be opposed to the new law.

As a result of the collapse of militarism owing to the war, pacifism and liberalism tend to control the whole world, and it is matter for congratulation that there is a growing tendency among the countries to reject anti-foreign, exclusive, and discriminatory measures in favor of liberalism and equality in regard to not only political and diplomatic but economic affairs. The Governments of all the countries should endeavor to encourage and further this tendency, and scrupulously refrain from taking any anti-foreign measures in order to promote harmony and co-operation between themselves. At this juncture, America which is most influential in economic affairs of all the countries proposes to adopt extremely discriminatory measures against foreign shipping in order to protect her own shipping. This proposal is clearly contrary to the requirements of the times. If such proposal gives rise to a sort of economic war in some parts of the world, it will be impos-

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sible for America to avoid the moral responsibility for the development. There is much criticism among the shipping men regarding the new shipping law of America. It seems that most of this criticism is warranted, but we are more concerned with the effect which the new law will have on the economic policy of the various countries and which gives us deep concern.

It is generally known that when the new American law is carried into effect, it will seriously affect the interests of Japanese shipowners and traders, and in order to ascertain this it is not necessary to turn to their explanations. We deeply sympathize with them for their position, but the Japanese should remember that this country is enforcing various anti-foreign and discriminatory regulations against foreigners. In this country foreigners are practically forbidden to own land, and they cannot own certain securities, while foreign vessels are not admitted to its coasting trade. Unless these embargoes are removed, it may be said that the Japanese are not in a position to speak of discrimination by foreign countries.

Again, the Japanese Government gives enormous subsidies to certain companies which maintain regular services and thus places them at a great advantage in competition with foreign shipping companies. The effect of such a system is little different from that of the American proposal to discriminate between American and foreign shipping in regard to import duties, tonnage dues, and railway freight charges. Such being the case, it is doubtful whether the Japanese shipping companies which receive considerable subsidies from the Japanese Government are qualified for calling into question the new merchant marine law of America which is designed to protect her shipping. We have long maintained the necessity of abolishing shipping subsidies, and the business and financial condition of the subsidized companies has of late years demonstrated that it is no longer necessary to give them financial assistance. They ought to be prepared to decline the subsidies, and if they complain of the protective measures of another country without being prepared to decline their subsidies, we can only say that they are selfish.—*Jiji*.

Occupation of Saghalien

It is hard to see why the House of Peers and of Representatives regard the occupation of Saghalien as a matter of course. It is very strange that not a single interpellation is filed with regard to a course which is calculated to expose thousands of soldiers to the cold of the Arctic and to waste many millions of public money.

It seems that the Japanese Government regard it as a matter of course that it should receive compensation from Russia, but the Partisans are bandits and there seems to be no reason why the Russian Government should be held responsible. It is true that the disarmed Japanese soldiers and residents were mercilessly massacred, but in this connection we should not lose sight of the fact that many Russians also met a similar fate at the same place. Under the international law foreigners cannot demand greater protection from a foreign Government than that accorded to its own people. The Japanese authorities who are well versed in international precedents may have some good reasons for the occupation of Saghalien, but it may be expected that the Russian Government will respond to the Japanese demand in a way similar to the one indicated above.

What is to be done if the Russian Government does not pay the indemnity demanded? Can Japan continue the occupation of Saghalien? If she is faithful to the principle of the League of Nations, she should submit the matter to the League Council.

Not much information has yet been received regarding the statement of the Government regarding the occupation of Saghalien, but judging by the attitude which the Powers assumed when Japan occupied Vladivostok, they will probably charge Japan with trying to satisfy her territorial ambitions by taking advantage of the Nikolaievsk incident. If it is asked whether we have territorial ambitions or not, we can promptly answer "No," but can we make a similar reply

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to a question whether or not we are faced with the necessity of territorial aggrandizement? For the present purpose territorial ambitions and territorial aggrandizement are entirely different things. —*Osaka Asahi.*

Formosa and Ireland

It is 25 years since Japan annexed Formosa, and it is now reported that an autonomous system will be shortly adopted in the island. Under the new system advisory councils will be established in various administrative divisions, but their members are to be appointed from among Japanese and Formosans by local Governors, while the members of prefectural, municipal, and other local legislative bodies in Japan proper are nominated by election. The Formosans can only express their wishes through the advisory councils. Though it is doubtful whether such a system can be described as autonomous in the real sense of the term, the proposal marks an important stride forward in the government of Formosa in that the Formosans are to be allowed to have a voice in administrative affairs.

Democracy is particularly necessary in the administration of a colony. In order that the natives of a colony may closely unite with people of the mother country, it is essential that the colonial natives should be given the same voice in government as their conquerors. It cannot be denied that it was difficult for the Formosans in the past to fraternize with the Japanese authorities. Great Britain has characteristic ability for governing colonies, and her policy is successful in the distant places of Canada, Australia, and South Africa. Yet she cannot rule Ireland which is so close to her. It is said that this is due to the fact that the British authorities erred in shaping their policy in Ireland and oppressed and insulted the Irish. This gives Japan a good lesson.

Formosa is the southern gate of Japan, and if the island is closely united to the mother country, it will be a great financial and strategic advantage to us. It is to be hoped that as the civilization of the Formosans advances, their share in the administration of the country will be gradually increased so that they can eventually enjoy the same privileges as the Japanese. Under the present regulations marriage between Japanese and Formosans is not recognized. This is wrong, and the necessary stipulations should be made so that the Formosans can be completely assimilated to the Japanese.

The Japanese authorities in Formosa should always be kind to the natives and should strictly refrain from assuming a haughty attitude toward them. While welcoming the new administrative system in Formosa, we must point out that the responsibility of the Japanese authorities is very weighty.

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THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects ot the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

"THE 'military achievements of Japan in the last twentyy ears have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is ture, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative work of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undispelled. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a worldwide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labour; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towords the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the

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fundamental character of the nation to the world; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises:

1. Publication in foreign languages of works relating to various branches of Japanese history.
2. Translation of Japanese literary works.
3. Publication in foreign languages of works of Japanese literature and art.
4. Publication in foreign languages of periodical relating to Japanese literature and art.
5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.
6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.
7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.
8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.
9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY:

Shigenobu Hirayama, President of the Red Cross Society, Japan.
Baron Hisaya Iwasaki,
Baron Koyata Iwasaki,
Partners of the Mitsubishi Goshi Kaisha, Tokyo.
Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.
Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.
Viscount Nobuaki Makino, Member of the House of Peers.
Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.
Jokichi Takamine, President of the Takamine Laboratory, New York.
Sanae Takata, Member of the House of Peers.
Seiichi Taki, Professor of Art, Imperial University, Tokyo.
Marquis Yorimichi Tokugawa, Member of the House of Peers.
Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.
Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.
Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.
Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.
Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Tokyo Furukawa Bank.
Shigezo Imamura. President of the Imamura Bank, Tokyo.
Junnosuke Inoue, President of the Bank of Japan.
Baron Kumakichi Nakajima, Director of the Furukawa Company.
Seizaburo Nishiwaki, President of the Nishiwaki Bank.

MEMBERS OF THE STANDING COMMITTEE:

Shigenobu Hirayama. Sanae Takata.
Shigezo Imamura. Seiichi Taki.
Chozo Koike. Kazutoshi Uyeda.
Shigemichi Miyoshi.

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